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THE LIBERATOR

NO UNION WITH SLAVEHOLDERS!
THE U. S. CONSTITUTION, 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

☞ 'Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and thirdly, the exaction fatal to the principles of popular representation, of a representation for slaves—for articles of merchandize, under the name of persons. . . . Its reciprocal operation upon the government of the nation is, to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—JOHN QUINCY ADAMS.

WM. LLOYD GARRISON, EDITOR. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. J. BROWN YERRINTON, PRINTER.

VOL. XVIII. NO. 49. BOSTON, FRIDAY, DECEMBER 8, 1848. WHOLE NO. 935.

REFUGE OF OPPRESSION.

W. L. GARRISON:

SIR—You abolitionists accredit every thing lying travellers write and say concerning this Southern people, and their treatment of slaves, without discerning from the narrations themselves, the impossibility of the 'facts.' A liar in the Independent Democrat, writing from Alabama, Georgia, among other things, stated of a slave mart at Hamburg, that the feet of the slaves, from travelling over the '*sharp* burning sands' of Carolina, were 'literally cut to pieces.' Cut to pieces! how can they move along then? Cut to pieces! do you then not discern the lie? No slave trader would have such slaves as they cannot then sell. But why believe every tale unprincipled letter writers send to your as unprincipled selves concerning the South? You are in the situation of the early Grecians or the Saracens, who believed all the improbable and curious tales of Homer's Odyssey, and Sinbad, the sailor. How can 'sand' be sharp, and 'cut' any feet? O, ye credulous asses, or at least, mean men, predetermined not only to love to hear a lie, but to tell it also, until you might *victimize* yourselves in the 'fiery lake.'

I do wish that all the slaves, and free negroes too, were expelled out of our land to Africa, and you abolitionists too, in severe justice, ensconced with them beneath the palm, the cocoa, and the banana!

J. J. FLOURNOY.

Nigh Athens, Georgia, Nov. 1848.

Correspondence of the Journal of Commerce.

WESTERN RESERVE, Ohio, Nov. 20, 1848.

Politically, this section of our country is in a strange state. This strong hold of Whig principles has been changed into a hot-bed of 'Free Soil,' so called. Men who have been Whig for years, who have been feeding at the State crib a long time, have deserted the old party and mounted the 'Buffalo.' As to their reasons for this, every man must judge for himself; but as a stranger here, with my eyes and ears open, having access to men of all parties, hearing daily discussions on the subject, I cannot but feel that some men, and not a few either, have been deceived. They say that men whom they have trusted, whose statements they have believed, have said that the Buffalo nominees would receive the vote of New York, *sure*, and probably two or three of the New England States, as well as Wisconsin and Iowa. Now they ask such questions as these—did these public speakers, the editors of the Evening Post and other Free Soil organs, *know* better, or were they so much deceived? Did they *believe* that Connecticut, and Rhode Island, and Massachusetts, would give a plurality for Van Buren and Adams? I hear from all hands—our *friends* have deceived us. We are disappointed in our strength as shown in the recent vote. So much for the result. Why has this large Free Soil vote been cast on the Reserve? No part of our country, or at least no portion of our Western country, can boast of a more industrious, moral and intelligent people than the Western Reserve. Yet it is true that they are fond of new *things* and new theories. It was here *that Millerism* flourished in *its* day, and here whole communities were distracted, churches weakened and well nigh destroyed. Here are the remains of intellect and influence perverted and lost; and here are the dark lines upon the earth where that delusive and dangerous error has drawn itself; here are the followers of that leader of radical, ultra abolitionism, and his associates, who, to rid us of slavery, must overturn the family, the State, the church, the Sabbath,—every thing that we hold dear, and that distinguishes us as an intelligent and religious people. And, without intending to say that all Free Soil men *(so called)* are of this class, I do mean to say that all 'Abbey Kelly-ites' *are* of their number. I have heard of none out of their ranks—not one. Birney men of course are there, and 'conscience men,' as well as others, who on no account will vote for a holder of slaves. One of these radical men, who claims to have been a Whig, and acknowledges the dissolution of the Whig party at the 'slaughter house' in Philadelphia, says—'if General Taylor signs the Wilmot Proviso, and carries out Whig measures, I will never support him.' Why? 'Because he holds slaves.' Yet, 'understand me,' said he, 'I am not *sectional* in my feelings?' This is a fair specimen of the candor and reasoning of these 'ultra Free Soil men.' I am a Free Soil man, but not an '*ultra*' one. Now, Messrs. Editors, be not surprised at the vote on the Reserve, and be not alarmed when you hear of the success of an *ism* on this soil. Will these men recede from their present position? Many of them will. Some are sick of this ultraism, and had the result of this Buffalo hunt been known before the vote was given here, it would have been reduced one-half. Some men seem to see that the Buffalo is to take the place of our national Eagle. Already it may be seen upon the flags and banners. If it is to be so national, who can censure these wise men for mounting him in time? They are mistaken; the eagle soars too high for them to disturb him—their bow is too short and their arm too weak—their eye too dim and the stars too dazzling for them. A nation prays for the preservation and perpetuity of our glorious Union. May God hear our prayers.

H.

☞ Is it not strange, that, in our own country, there should be found so many with so little brains as to believe that these lip-service hypocrites, by their abuse and detraction of us, can aid or hasten the abolition of slavery in the United States? Is it not wonderful that fools enough can be hunted out to support that negro buffoon, Fred Douglass, and his *North Star*, in his abuse of the country that gave him birth, and his laudation of every thing English? It is very easy for some philanthropic souls among us, who would hermetically seal their pockets when a sixpence is in danger of escaping from them, to talk of a Southern planter's giving up what he has all his life been taught to consider as justly and as morally his property as is his house or his lands, without the least remuneration, or even the thanks of the North. It is very easy to *talk* of getting rid of slavery in a day—of turning two and a half millions of negroes, ignorant and unused to contend with the world, out upon the community, to rob, to riot, and to fill our Northern prisons and alms-houses—and it may be very consoling to these philanthropists, to know that their prattle is echoed by such abusive scamps as Fred Douglass and George Thompson—but we opine it is not quite so easy to propose a just, and equitable, and safe plan to do away with the evil. If these gentlemen are sincere in their professed love of the negro, let them propose some feasible plan to the South for the abolition of slavery, and strive to enforce it in a wise and conciliatory spirit, and the South will give them a hearing. It is all very fine, this high-sounding declamation, this poetical imagery, this talk of 'hundred headed Hydras,' golden Budhas, long-faced Brahmins and Pyramid-crowned Pharaohs—but it won't rust out a single link of the chain that binds the servant to his master, or lessen the load he bears, a feather's weight. Treat the subject calmly, gentlemen. If you believe slavery to be so monstrous a sin, strive to make others believe as you do, by using soft words and sound arguments. Don't undertake to *cudgel* your opinions into other folks' heads. By this course, you will do the negro no good, and only spoil your own tempers. And don't call in the aid of *English* fools and fanatics—for our country is a large one, and we have plenty of the material, manufactured and in the raw, at home.—*Rev. Thomas F. Norris—Boston Olive Branch.*

THE LIBERATOR.

JAMES HAUGHTON TO H. C. WRIGHT.

35 ECCLES-STREET, DUBLIN, 3d Nov., 1848.

TO HENRY C. WRIGHT:

DEAR HENRY—You want to hear sometimes of and from your European friends. We ought frequently to gratify your kindly freelings in this respect. I feel grateful to you for your constant remembrance of me, amid your exciting, your joyous, your glorious meetings in Ohio. I would indeed like to stand beside you on the platforms her people are ever erecting for the friends of the human race—platforms, whence the voice of humanity is rolling in deep tones, like the reverberating echoes around our own sweet Killarney mountains, to return back again to him who awakened them, and then again thunder in the distance as if the everlasting hills were holding a jubilee. When will America hold her jubilee of universal freedom, to thank those among her citizens,—living and dead,—who aroused the voice of humanity, which lay silent, but not silenced forever, in her soul, until its awakened echoes frighted from her borders the demon Slavery, and left free the energies of her entire population? That glad day will yet arise. That we shall behold its light is doubtful, but it is pleasant to believe that we are doing a little to speed it along. May your labors, my dear friend, and the labors of all who unite with you, in efforts to 'break every yoke, and let the oppressed go free,' be greatly successful.

When I think upon the wonderful, yet pleasing, effects produced by our mountain echoes, leaping and bounding from hill to hill, ever dying away in the distance, like the fainting tones of a great organ; anon swelling into glorious thunder, and shaking the earth in its very playfulness, and again sinking into sleep, so gently, that the ear knows not when the sound is hushed,—George Bradburn is brought before me, for I once spent a pleasant day with him, and Richard and Hannah Webb, and two of my children, among our Co. Wicklow hills, whose most musical voices we called into action, over and over again. Where is George now? What is he doing for humanity? When I last heard of him, he was conducting 'The Pioneer and Herald of Freedom.' I hope he is yet working for freedom, although not working for it in our ranks. What a pity it is that the friends of humanity do not always labor harmoniously! How great their strength would be if it were not divided!

I have just read over once more your interesting letter from Salem, Ohio, of Aug. 18th. It must be very cheering to you to find such large numbers of the people co-operating with you in the anti-slavery cause—to find so general an improvement, as you speak of, amongst your population, as you go from place to place; and so much intelligence, too, manifested in the right direction. Among a population such as yours, so universally educated, and with minds trained to reason on all subjects brought before them, we may reasonably expect that the principles of truth and justice will rapidly take a firmer hold, and that the day is not, after all, far distant, when they will rise up in power and majesty, and overturn the horrible oppression which embrutes so large a portion of the children of your soil. The cry of 'No Union with Slaveholders—no fellowship with man-stealers,' should be taken up by every American who would wish to wash away the dark stain which slavery casts upon his country's honor.

The presence of that dear girl at your meeting, who was so happily saved from a life of pollution, was a most interesting incident, and the wicked or indiscreet assertion of the Salem dentist, served also to draw forth a stronger demonstration of feeling against the iniquity of slavery, than you could otherwise have obtained.

Your description of American life in the woods is enough to make us hungry Irishmen long to be partakers, and you make the teeth of a vegetarian like me water at the bare enumeration of the goodly eatables laid before you. Our people are going off in tens of thousands to share in all those luxuries which Nature spreads with lavish hand over your country. My sweet tooth would dip into your peach pies with great gusto. Such ambrosial food is never dreamed of here. Our farmers, indeed! to aspire to such a luxury even as apple pie, (to say nothing of peach pie,) the idea is ludicrous; all the institutions of society would be dissolved, and we should fall into confusion—or into elysium (perhaps you can tell which)—if any thing beyond 'potatoes and point' (which means a potato in the fingers, and a bit of rusty bacon up in the corner, to point at, to make the morsel savory!) entered into their imaginations. The truth is, the Irish population, including even a large portion of the class called farmers,—persons who rent and till land,—have, until within the last three years, lived almost entirely upon potatoes. Blight, of some inexplicable nature, having destroyed these, famine, and all its fearful results, have been the consequence. A better state of things will probably arise out of this; but the misery and desolation caused, and to be still caused, are intense. Many, very many, who have some little means still left, are gathering them together, and in fleeing to your hospitable shores, are seeking a happier destiny than awaits them at home. Some, I hear, are carrying with them the produce of this year's crops, and defrauding their landlords. Many of the latter class are now paying dearly for their own and their forefathers' neglect of duty. Neither individuals nor nations can pursue a course at variance with rectitude, without preparing for themselves a severe retribution. America, by her adherence to slavery—Great Britain and Ireland, by a worship of aristocracy—laid the foundations of their national misery, and they are now reaping their harvest of discontent. Ireland is now in a wretched condition indeed. You have probably seen some account, in the newspapers, of the degraded position in which we have been placed by the attempts made to excite our people to redress their wrongs through the agency of physical force. The means adopted by the well meaning, but misguided men, for effecting their object, were so inadequate, that an air of complete ridicule has been cast over the whole affair; so much so, that I feel as if the statement of facts, as they are ever occurring, would, at a future day, be regarded as fabulous, but for the trials arising out of them, which will be indubitable evidence of the folly of the whole proceeding. You know the opinion I entertain of physical force, as a means of promoting truth, and justice, and freedom, among mankind. I believe it has always failed, and that it will always fail, in effecting these objects. But, as regards poor Ireland, in the present day, the leaders of her revolutionary movements seem to have been led away by headstrong enthusiasm, which blinded them to the necessity of ascertaining the real strength of their party; and when the time of action came, they were literally powerless as little children before their adversaries. They fled; and great indeed must have been their privations, as they were hunted from place to place. Some escaped, some were taken, and others are probably still hiding from their pursuers. I knew several of these devoted men, personally, and I esteem them for their many good and amiable qualities. But none of them have any true appreciation of Liberty. They saw their country poor and miserable, stricken down by the hand of power; they blamed England for all her sorrows, and they determined, if possible, to overturn the power of the oppressor; and so that their object was attained, they were regardless of the means by which it was accomplished. Hence they were willing and anxious to fraternize with the men-stealers in your land, and they shuddered not at the rivers of blood which must flow, if the sword were really drawn.

In the early part of the movement of the Irish Confederates, I sympathized with them because of their secession from the old association, of which O'Connell was the leader, and I joined their party, for the purpose of asserting the right of free thought and free speech, but I was soon obliged to retire. I could not sanction a course of violent proceedings, which engendered the hatred of Englishmen, and which led directly to civil war. I could not sanction the reception of money and sympathy from your 'soul drivers,' for it appeared to me altogether opposed to those principles of freedom which the Confederation professed to honor and uphold; to take by the hand, men, whose lives were spent in striving to make stronger and stronger, the fetters on millions whom they held in unjust bondage. Was I not right, Henry, in protesting against conduct so reprehensible as this? Was I not right in concluding that no good could result from such a miserable policy? and in telling my countrymen that I could not labor with them on such conditions? The mind of Ireland needs enlightenment on this question of Freedom. We are still clouded with error on the subject; and when, or how, the cataract shall be removed from our eyes, I cannot divine. The conduct of the physical force reformers here, and of the physical force Chartists in England, has given an advantage to the Ruling Powers—to the Aristocracy—such as they could never have secured but for the folly of their opponents. Some of them are now lying under sentence of death; others of them are banished from home and family connexions; others are in prison, awaiting their trial. Their power is entirely prostrated. Our only hope for the future lies in the expectation, that the events which are shaking the thrones of Europe to their foundations, will induce our Rulers to act with equity in future, and quietly grant to the people those privileges which all who are called on to obey the Laws, and contribute of their substance to the maintenance of our institutions, ought to be in possession of.

A public demonstration, arising out of the unhappy circumstances by which we are now surrounded, has just taken place in this city, which is of a most pleasing character. On the conviction and sentence of William Smith O'Brien, a young gentleman named Ralph, and Richard D. Webb, called upon me, and urged the propriety of getting up a Memorial to the Lord Lieutenant to spare his life. We set to work at once, and in a few days twenty-five thousand names were attached to the Memorial. Men of all ranks, and parties, and creeds, came forward spontaneously on the occasion, and testified their disapproval of death punishment for political offences. It is now understood that Government has conceded that point, and that no blood of any of our martyrs will be shed on the scaffold. This is a great point gained; a strong blow given to the practice of death punishment for any crime. I trust that relic of a barbarous age will, ere long, be erased from our statute book. A great deal of fine feeling was manifested on the occasion of this memorial: hundreds of our young men pressed forward ardently. If we could interest them on the general question of punishment for offences, in a moral and peaceful union for the overthrow of oppression at home, and slavery abroad; in a zeal for the Temperance reformation, in a love for the diffusion of education among the poor, and in other matters in behalf of humanity, a great work would be done. I have felt of late, more strongly than ever, that there is virtue enough among the people, to save the land; the difficulty is, to concentrate and bring into action the moral power, which is inert and dormant amongst us.

I am not able to give you any fresh information on the question of Teetotalism. I have many fears and many hopes, on this important question,—this all-important question,—for without it, we can do no permanent good. My hopes preponderate, as we still have good meetings of the poor, but the rich are deaf to all remonstrances on the subject. Their apathy on this matter is disgraceful to them, and most injurious to their country.

I find by your last, dated from Court House, Ravenna, August 31st, that you were a spectator and not an actor, in an exciting scene. I hope with you, that the glorious cry of 'No Union with Slaveholders,' will soon re-echo throughout your land. That your mountains and your valleys, your mighty rivers and your boundless prairies, will take up the sound, and carry it into the hearts of the people. Once there, it will, like any other true principle, take root, and grow, and flourish, and be victorious.

You tell me of the destruction of the potato in Ohio, and that its loss will not be felt by the people. Happy people! May they engraft the idea that Man is superior to all institutions, in their hearts and in their actions, and be happy for ever.

In Ireland too, the potato has again failed; it is not, I apprehend, half an average crop, this season. Great will be the suffering in consequence. We shall need much of your Indian Corn, to supply our wants; and, if we can get it on reasonable terms, it will be a fine substitute, much better than the original, say I. But I must have done: my pen has run on unconsciously. Farewell.

Yours, ever, sincerely,

JAMES HAUGHTON.

LETTER FROM REV. MR MAYNARD.

DENNIS, Nov. 27, 1848.

MR. EDITOR:

In the Liberator of the 10th instant, I find the following statement in a letter written by Rev. Mr. Morris of this place:—'The Rev. Mr. Maynard, Unitarian minister, immediately rose, and asked Mr. Pillsbury—'If, when they meet with *such churches* as these, presided over by such ministers, that were true to the cause of anti-slavery, moral reform, &c. would they advise the people to come out from them, and forsake *such ministers?*' Mr. Pillsbury's reply was—'*I would say to the people, scamper away from the whole of them as fast as ever you can.*' In the Liberator of the 24th instant, I find the following remarks in Mr. Pillsbury's letter, in reference to this subject:—'As to the question of Mr. Maynard, about which so much is made, I have only to say, I heard no such, and answered no such. It may be that he asked it. If so, it was not understood. But I say again, *I would have every body scamper out of the True Wesleyan churches as fast as possible—and all others like them.* If Mr Maynard's inquiry was other than this, then I did not understand him,' &c.

Now, Mr. Editor, the question *was* put by myself, and answered by Mr. P. at the Convention in this place, *substantially* as Mr. Morris has stated it in the language of his letter quoted above, Mr. P's denial to the contrary notwithstanding. Nor do I believe the question was misunderstood by him at the time. In order that your readers may have a correct understanding of this whole subject, I will state, briefly as I can, the substance of the discussion which was had at the time—the exact form of the question, and the answer given.

Miss Stone addressed the meeting, made some remarks against the prejudices of color, and remarked that she knew of only *one* church in the country, where blacks and whites were received on an equality. She then went on to say, that she 'never heard a minister say, that *selfishness* would exclude a person from the kingdom of heaven,' and that she 'never heard a minister make that the test of Christian character and acceptance with God, that the Saviour made in the 25th chapter of Matthew, where he says,—I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink, &c.; but the religion which the clergy teach, is a religion of forms, attending meeting, subscribing to creeds, joining the church, saying prayers,' &c.

As soon as Miss Stone had taken her seat, I rose and remarked that I was very much surprised at some of the remarks she had made—that I did not know what kind of preaching she had been accustomed to hear; but I was truly surprised to hear her say, that she never heard a minister say, that selfishness would exclude a person from the kingdom of heaven—that I was perhaps the more surprised at hearing this statement, as I had just rose from my writing table, where I was discussing this very subject in a sermon I was then preparing—that I had stated in that sermon, 'that love to God and love to man composed our whole duty. By these laws we shall be tried in the great day of accounts, and our faithfulness to the first will be measured by faithfulness to the second. Our love to one another, God will measure our love of himself. I then stated that I was surprised to hear the good lady say she never heard a clergyman 'make that the test of Christian character, and acceptance with God, which the Saviour made in the 25th chapter of Matthew—that I was perhaps the more surprised at this, as it was but a few weeks before, I had preached all day on this very subject, taking for my text, 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me,'—in which I labored to show, that the Saviour had there laid down the true test of Christian character, and the test by which all men will be tried in the great day of accounts. In that sermon, I pleaded the cause of the slave, and enforced the duty of abolishing negro slavery. As to creeds and forms, I never regard them as constituting religion, but only *aids* and *helps* in obtaining the divine life. Now, said I, it is not to be supposed that I am the only minister who has preached in this way. Indeed, I know I am not, for I had heard others preach in the same way; and in fact, I never learned any other religion.

As soon as I had taken my seat, Rev. Mr. Morris rose, and said he 'desired to furnish Miss Stone with a little information, in regard to the practice of churches receiving black and whites on an equality.' He then mentioned two churches which he had had the charge of himself, where such was the practice, and referred to some hundreds of others.

Miss Stone then rose, and expressed gratification for the information furnished by Mr. Morris; and then went on and remarked, that what she had said in reference to the preaching she had heard, was a fact—that she 'never heard a Unitarian minister preach, and knew not what they did preach—that she was brought up under Orthodox preaching, and never heard a minister say that selfishness would exclude a person from the kingdom of heaven,' &c.—said she was happy to learn there were ministers who preached the truth as I had represented.

I then rose and remarked, that it appeared that 'we did not differ as to what constituted *true practical* religion.' Now, said I, 'you are called *Come-outers*. Do you carry your *come-outerism* so far as to call on people to come out from those ministers and churches, who maintain these doctrines of moral reform?' This was precisely the question I put. What doctrines did I refer to? Why, those, to be sure, that we had been discussing about—viz. universal benevolence, the abolition of negro slavery, and receiving into the church blacks and whites on an equality. Mr. P. rose to reply, and, after spending some minutes in sneering at clergymen, and speaking of the uselessness of preaching, in a manner which was truly disgusting, he then said, 'We will answer the question, whether we would call on the people to come out from those churches who maintain the doctrines of moral reform?' '*Yes—scamper away from them all as fast as ever you can.*' You now have the question and answer, I believe, *verbatim*. Not a word was said by me about 'Wesleyan churches,' nor did they enter my mind at the time. I do not believe Mr. P. misunderstood the question at the time—he could not have misunderstood it; and it would require some stretch of charity to believe that he had forgotten that such a question was put to him. The question was put on my part, in all good faith and honesty. It was not put to 'entrap Mr. P.' but for the purpose of learning the true position which that gentleman and his party occupy. The question might have been an 'impertinent' one, but I thought it a very proper one, especially to ask in a 'free meeting,' and could not, and cannot now, discover that there was any impertinency in it. It may be impertinent to ask the gentleman what are his views and objects in which he is engaged.

I must say, Mr. Editor, that I came away from that meeting fully confirmed in the belief, that Mr. P. and his associates care very little about the abolition of negro slavery. From what I had seen and heard before, I had become suspicious that this was the case; and when I heard Mr. P. answer my question in the manner he did, I wanted no further evidence: for, thought I, if the great and prominent object of Mr. P. is to abolish negro slavery, he would not advise people to '*scamper away*' from those churches and clergymen who were laboring in the same good cause, but would hail them as co-laborers. I hope we shall hear no more about *pro*-slavery churches and ministers. We now understand what all this opposition to ministers and churches means. It matters not whether the churches and ministers are *anti-slavery* or *pro-slavery*; it is *war* to the extermination of the whole. Mark that, kind reader. By the way, Mr. Editor, I know of no *pro*-slavery churches or ministers in New-England. I think that if Mr. Garrison and his coadjutors would labor exclusively for the overthrow of slavery, and cease to inculcate their *political* and *theological* sentiments, under the *garb* of *abolitionism*, they would have less cause to complain of *pro*-slavery churches and ministers. It is not their abolitionism that ministers and churches object to, but their *political* and *religious* sentiments. These *may* or *may not be true*. This is immaterial so far as the question of slavery is concerned.

It cannot be expected, Mr. Editor, that ministers and churches, if they have any sincerity in their professions, will aid in disseminating the old infidel arguments contained in the letters of your correspondent Henry C. Wright, which arguments have been *refuted* a thousand and a thousand times; or that they can approve of the blasphemous article of your correspondent, Seward Mitchell; nor even sanction your own loose and skeptical views, which you have put forth in an editoral on the Bible. Why does not H. C. Wright deny that God is the author of nature, from the fact that nature's laws sometimes act in a manner to 'kill' multitudes of men, women and children, by earthquakes, famine, pestilence, &c. And when Seward Mitchell flings about the 'bloody gallows resting on the Bible,' why will he not just look into those countries where the Bible is unknown, and see if the laws are any more merciful and humane than they are in Christian countries? Let that gentleman remember, that all that we are more than the heathen, in civilization and moral refinement, we owe *alone* to the Bible. Had it not been for this *good book*, which he despises so heartily, it may be that he and his friends would now be engaged in the *very humane* practice of swinging on iron hooks hitched into the living flesh; or they might have been the worshippers of the ponderous Juggernaut, and be crushed to death beneath its merciless car as the willing victims of superstition and the most deplorable ignorance; or, perhaps, the unsparing flames of the funeral pile might now be lighted up in our land, and thousands of widows be annually sacrificed to the most ignorant superstition.

LYMAN MAYNARD.

SLAVERY ESSENTIALLY WRONG.

BOSTON, Nov. 28, 1848.

TO B. F. W., FULTENEY, N. Y.

MY DEAR FRIEND—The question of the 'inalienable right' of man to 'life, liberty, and the pursuit of happiness,' is now emphatically the great question of the age. It is not merely the question of the rights of a nation, or a class, or a complexion, relating to their connexion with another nation, class, or complexion, but the absolute and EQUAL right of every human being to life, liberty, and the pursuit of happiness, in such a manner as does not conflict with the right of each and every other individual to the same pursuit.

I lay it down as a fundamental rule, that rights never conflict, and that whatever selfish interest, whether of individuals, societies or nations, conflict with the rights of any individual, is radically wrong. It is true, that the investigation of this problem of man's rights must carry us to the organic foundations of society, and, if established, demand an overturning of existing social and civil organizations, which is a startling thought, and an object impossible to be accomplished immediately, however much it ought to be done; inasmuch as the lump, though capable of being leavened by the introduction of a very little leaven, remains nearly inert until the leaven is applied, and must then proceed by a gradual process until the change be complete. But the leaven must be applied, and the fermentation and consequent agitation must go on, in the individual particles, or the leavening of the mass can never be accomplished.

It is, however, but one feature of this organic wrong to which I now design to call your attention, in the self-evident wrongfulness of which we shall agree, or the discussion can result in little good. We will leave all other wrongs, and oppressions, and despotisms, out of the case, excepting as they may be found either necessarily or incidentally connected with the subject of AMERICAN SLAVERY in the United States.

What are its features? They are exhibited in the statutes of those States in which the system exists. 'A slave is one who is held as a chattel personal in the hands of his or her owner, to all intents and purposes whatsoever.' The slave, by the express terms of those statutes, is subject to the *irresponsible* will of the master, who may be kind or unkind, merciful or cruel, as he may be disposed. The treatment or the disposal of the slave lies in the *irresponsible will* of the master, unless he should incline to elevate him or her to the intellectual and social condition of himself and compeers, in which latter contingency, the law made by slaveholders comes in and opposes its stern interdict. Under the protection of the Constitution and the Union, any Slave State has power to pass laws, prohibiting the master from emancipating his slaves, either by manumission during his life, or by his will after his death; or prohibiting from giving a slave any moral, religious, or literary instruction, under such pains and penalties as the State may think proper to impose, or under the same pains and penalties it may impose such instructions as duties. Slave States may, individually, pass such laws as they please for the security of the institution, and the management and disposal and recognition of slavery; and under the CONSTITUTION AND THE UNION, there is no earthly power to say them nay.

Such is the system. Between us, respecting the inherent wrongfulness of this system, there is, there can be no controversy. It has not one redeeming feature. Not Satan, amid his conclave of demons assembled in Pandemonium, can possess a power for evil more absolute, though they may possess more diabolic wisdom to apply it to practice; but, on this last point, I am doubtful.

It is the despotism, unlimited, unmitigated and inexorable, of *three hundred thousand* slaveholders over THREE MILLIONS of slaves, (ten times their number,) sanctioned and sustained by SIXTEEN MILLIONS of servile non-slaveholders.

It is against this system of unutterable horror, that we have waged an exterminating war. Victory or death, and no truce with nor quarter to the foe! We are not to be turned aside to discuss the characters of individual slaveholders, whether George Washington, John Marshall, John Tyler, or Zachary Taylor. Our controversy is with the system, through the men who sustain it, no matter what may be their virtues in other respects, or their politics, religion, or social relations. The best men who are involved in it furnish its safest refuge, and in that respect are more guilty than men who, being notoriously bad, could give it no protection in their characters. I design to shew, by a course of reasoning mathematically incontrovertible, that the position occupied by myself, and those with whom I act, regardless of all errors in judgment or opinion upon other subjects, or of temper in regard to this, is the true position to be taken by every one who aims to be consistent in his opposition to this 'abomination of desolation.'

I say, we agree in the premises. The system is inherently wrong, and, consequently, whatever or whoever sustains, sanctions, or apologises for, or makes any compromise with it, is also wrong. Whoever compromises with it, or consents to it, for the sake of overcoming it, does wrong. I do not design to enter upon any argument (at least at present) to show that, of two moral evils, we may not innocently choose the least, nor do evil that good may come, or withhold our support and sanction from the absolute right until the supposed danger from doing right has passed away, nor do a small wrong to attain a great good. I leave to others the present work of unravelling the web of sophistical intricacies, and only contend for a straight-forward mathematical reasoning from true positions to true conclusions; and to show as truly that the doctrine of 'total abstinence' from slaveholding is not only the best way, but the only way, circumstanced as the nation is, in relation to the system, of ever overthrowing it. One great difficulty with men is, that they will not reason mathematically upon any thing where they are not confined to the use of the ten numerals and algebraic characters; and they are like a schoolboy, who puts down a wrong figure in the commencement of his problem, and works error from error through the whole process, and finds in the end that his sum will not prove; but, unwilling to draw the sponge over all his figures, and begin anew, or to go through the labor of commencing at the beginning, and correct the first and each subsequent error, he tries to persuade himself, despite of plain truth, that the whole work is right, or else that it is impossible to make it so. It is thus with the framers of constitutions and systems of government. They commit an error or two, or more, in the commencement of their work, and all the results are accumulated errors; and argue as they may, there is but one answer—there is a figure wrong at the beginning, and the work, therefore, cannot be right.

Yours, truly, D. S. GRANDIN.

P. S. You may find in the Liberator, many things not in accordance with your taste or belief; but you are not the man to be arrested in the investigation of truth, because it comes in a garb to which you have not been accustomed to see it enrobed, or because some things that you hold to be fundamentally wrong, and therefore dangerous, travel with it—or else you are not the man I have always believed you to be. The Liberator was established, not only as an anti-slavery paper, but absolutely as A FREE PAPER, in which *all sides*, right or wrong, friends or foes, orthodox or heterodox, might have a fair and impartial hearing. I believe it has never departed from this principle of action; so that you will perceive that the Editor can be held responsible for no sentiments contained in the paper, but what receives his express editorial sanction. I am thus particular, because there is scarcely another equally free paper—certainly not to my knowledge; for most editors refuse their columns to what they disapprove, be it good or bad. So, never fail to examine the editorial matter; it will always be found valuable, though you may not always approve it.

D. S. G.

VERY PIOUS.

An Orthodox Clergyman in Norwich, it is said, wrote the following prayer upon the back of a vote for the warrior and slaveholder, Taylor: 'May God grant that this vote, given with extreme reluctance and many fears, may not contribute to perpetuate the shame and crime of my beloved country, nor bring upon her the curse of heaven.' We know not how this may strike others—to us it seems simply impious. That the man voted against his convictions of right, is clearly evident by his prayer—but, while performing this act of fealty to his party, at the expense of principle, he asks God to take care of the country by counteracting the legitimate tendency of the vote given. A man might as consistently throw a lighted brand into his neighbor's hay-mow, praying God all the time that He won't let the poor fellow's barn burn up! The folly of such prayers is equalled only by their impiety—and the religion that can offer them, however good it may be for the next world, is scarcely better than atheism for this.—*Charter Oak.*

From the Boston Daily Republican.

NEWBURYPORT, Nov. 30, 1848.

MR. EDITOR,—It is Thanksgiving day, and at this moment, I can say I am truly thankful—not because the day is so very beautiful, friends kind, and plenty of smiles upon the board, but because I have had the privilege of listening to a noble and manly rebuke of wrong, injustice and oppression. When I listen to such words as I have to day, I have a more exalted opinion of man, and my heart is made stronger and better. The burning words of the faithful preacher of righteousness, one who has a soul that cannot be bought and sold, increases my faith that the day will come when principle will triumph over expediency and love of gain.

The preacher I have heard to-day is Mr. Higginson, the pastor of the Unitarian Society of this town. He took for his text the words of Christ, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' He remarked in his introduction, that our nation was not so given to fighting as some others, nor so licentious as some others, &c., but its great sin is a love of temporal good, of temporal blessings, 'living by bread alone.' This was the idea, but I have not expressed it in his beautiful and earnest words. After speaking of the fact that, in the estimation of society, the substantial man is he who has an abundance of temporal blessings, he proceeded to remind his hearers that a year ago last August, he told them that an effort was being made to place another Slaveholder in the Presidential chair. That effort had been successful—Slavery had again triumphed. The ultra slaveholding candidate had been elevated to the highest political office within the gift of any people. In the face of the facts, said the preacher, that Gen. Taylor's nomination was 'not fit to be made'—that he possessed not one qualification for the office—that he was first nominated by slaveholders of all parties as the available Southern candidate—that he was first urged upon the Whig Convention and sustained by Southern men—that the Convention after having nominated him, adjourned without expressing a single principle, rejecting the Wilmot Proviso with contempt,— you have voted for him. And since his election, you have united in celebrating his triumph; you have endorsed the triumph of slavery. And the reason why Gen. Taylor was supported by the North, was because the people live by bread alone. They gave up principle and freedom for a *Tariff*.

In the course of his remarks, he alluded in an eloquent and feeling manner to Frederick Douglass. I wish I could give his intensely stirring and thrilling words, but the wish is vain, and I shall not try. I will simply give the idea. He said that when he listened, a few evenings since, to Douglass's terrible and volcanic rebukes of this professedly free and Christian nation, and thought that this man, his body, soul, powerful genius, all were once under the power of slavery, and thought of the millions who are now in bondage, he felt it a great wrong to let even one Sabbath pass by without saying something for the slave, and, said he, by the help of God, I never will. In his closing remark, he said that the owner of three hundred slaves, a warrior by trade, had been considered by some as a very good anti-slavery and peace candidate, when, if it had not been for these things, he never could have been a candidate and elected.

When it is remembered that Mr. Higginson's congregation is composed almost entirely of rich Taylor men, his manly boldness and independence appear in their true light. His scorching rebukes must have been terrible to some of them. He told them that when Douglass came, a man of power, eloquence and genius, very few bid him welcome; he was not received with honors, and but a few testified their approbation; but when the name of Gen. Taylor is mentioned, the name of one you do not know, without genius and eloquence, eminent for nothing but brute force, then your acclamations are loud and long, you illuminate your houses, and celebrate his triumph. But I will not write more. Thanks for such men as Mr. Higginson. While they live, it is folly for the friends and supporters of slavery to say that the Free Soil party is dead. W. G. C.

From the Charter Oak.

'The Free Soilers shed no tears on the occasion. A few who sailed under the Buffalo flag, meaning all the time to elect Cass, fancy they have been outmanœuvered, and are making themselves laughing-stocks by slashing away right and left at those they suspect of playing their own game better than they did. They are thus very needlessly exposing themselves. But the great majority of the Free Soil party heartily rejoice that Cass is beaten, and expect the best results therefrom.'—*N. Y. Tribune.*

Through the length and breadth of the country, there is no man who has professed more opposition to the extension of Slavery, than Horace Greeley, or who has more basely deserted this glorious principle. It was probably in the power of no other man to inflict as vital injury to the cause of freedom; and all that was in his power he has done, to give to Slavery the greatest triumph it ever achieved in this country. Whatever faults Lewis Cass may have—however undeserving of the highest trust of American gift—he was yet to be preferred over a worse man—as much, at least, as he who advocates selling rum, is to be preferred before him who actually trafficks in the damning draught. Men might advocate war forever, and declaim in favor of slavery as long as audiences would listen to them, and yet, if there were not other men base enough to lead men to battle, and vile enough to traffic in human liberty, the speeches of such declaimers would do little harm. Admit that Lewis Cass was in favor of the war with Mexico, his own hands were not made bloody by taking human life. Admit that he is in favor of the extension of slavery (of which there is no recorded evidence even in his Nicholson letter,) he has never bought, or sold, or owned slaves. And is Horace Greeley so demented as to pretend that winking at, or advocating crime, is worse than the commission of it? Would it be worse to threaten human life than to destroy it?

Slavery is an accursed wrong, but if no man did more to perpetuate it than the most servile of northern doughfaces, it would not exist an hour. War is a blot upon human nature, and the American government is criminal before Heaven for its participation in the butcheries of Mexico; but if none were found to hire themselves out as 'journeymen throat-cutters,' the murderous designs of unrighteous governments would be frustrated. Mr. Polk would have sent no soldiers into Mexico, if none were willing to go.

It is a gross libel upon every honest, conscientious, consistent free soil man, to say that he rejoices at the result of the presidential issue. There is a moral in this election, that no good man can overlook. War and slavery are triumphant by a direct vote of the American people. A man is honored above all his fellow citizens, because of his greater dexterity in shedding human blood, and because (Heaven save the mark!) a slaveholder is deemed the fittest ruler for a nation of freemen. Never before was our President elected solely upon a military and slaveholding reputation. Never before was our President taken directly from the battle-field. Other republics have been guilty of similar folly; and their downfall as a beacon for all after time, was the result. We have failed to be warned. 'A dark and troubled night is before us.' Heaven grant that we may not fall as others whom we have followed so closely. W. T.

From the Pennsylvanian.

GEN. TAYLOR'S OPINIONS.

Governor Brown, of Mississippi, arrived here today, via New York, where he arrived in the steamer United States, in six days and six hours from New Orleans. Since his arrival here, he has received from Mr. Claiborne, of Natchez, Mississippi, a letter dated at that place the 15th inst., from which I am permitted to make the following extract. This letter is important, in a political aspect, as showing Gen. Taylor's present views on the slavery question to be precisely the opposite to those which he has been represented to entertain by Messrs. Truman Smith, George Ashmun, and others of the Whig Free Soil party at the North. The letter is as follows:

NATCHEZ, Nov. 15, 1848.

HON. A. G. BROWN:

Dear Sir,—As all parties concede that Gen. Taylor is elected President, I hasten to inform you that he has thrown off all disguise, and conceals no opinion.

S. S. Boyd, whom you know to be radical on the slavery question, and who often says that *Stephens's position is absurd,* called Bingham and myself one side yesterday, and told us that 'he had that day spent some hours with Gen. Taylor, and that he was right on all the points, and, without speaking of the territories, the old gentleman distinctly and earnestly declared that when the *North* attempted to interfere with the slave question, he was for DRAWING THE SWORD AND THROWING AWAY THE SCABBARD.'

'About this, Boyd says there is no mistake, and he does not hesitate to pronounce 'Old Zach' perfectly sound. Of all this you may rest assured. What change other influences may make in his mind, I cannot say, but his Southern friends, who hear him talk on the subject, say he is not a man to give up an opinion deliberately formed.

'He will go with the free States on the tariff and internal improvement questions, and with the slave States on the free soil question.

* * * * * * * *

'Yours truly, F. L. CLAIBORNE.'

INTELLIGENCE FROM HAITI.

We have received a copy of a proclamation issued under date of the 4th inst., by President Faustin Soulouque, of Haiti, of which we give a condensation herewith. From the absence of any file of papers up to that date, we are unable to give any account of the origin of this manifesto. The proclamation commences by thanks to the people for their mark of confidence in him in electing him to the Presidency, and promising always to uphold their rights. He regrets that lamentable occurrences have taken place in the country, and congratulates them that the friends of law and order have gained the victory, and calls on them to sustain by their acts the present peaceful condition of the Republic—the re-established commercial confidence, the revival of agriculture, &c. He then goes on to address especially the inhabitants of the eastern portion of Haiti, who are still led astray by ambitious and designing men, who are dreaming of empire and authority.

He bids them remember they are of African blood; that the island of Haiti is the only asylum for the race; that in all other parts of the world, they are degraded and looked down on; and asks them how they can ever hope for the respect of the rest of the world, if they thus persist in madly endeavoring to create dissentions and divisions among the different sections of the republic; and, moreover, points out to them how defenceless they would become by such a separation as they seem to wish for; they would be cut off from their fellow-citizens in the north, south and west,—and shrewdly adds: 'Have you forgotten that you live in the midst of your *ci-devant masters?*' He then goes on to say that, on reflection, they cannot help seeing their true interests, and that is to rejoin the republic; and concludes by calling on Haitians, in all parts of the republic to unite, in accordance with the evident intentions of an overruling Providence that bestowed the island on them.—*N. Y. Herald.*

ARKANSAS.

The Legislature of Arkansas assembled on the 9th ult., when Gen. R. C. Byrd of Jefferson was unanimously chosen President of the Senate, and E. A. Warren of Ouachita, Speaker of the House. Gov. Drew, in his message, alluding to the controversy about the extension of slavery in territories, and its prevention by Congress, says—

'No friend of the abolition of slavery will pretend to doubt, that should Congress arbitrarily prevent the migration of citizens with their slave property, that the people in the formation of a State Constitution subsequently would have the right to tolerate slavery. And if the majority in Congress should refuse her admission, on that ground, into the Union—and require her to come in as a free State—she would still possess the natural and political right, after her admission as a free State, to alter her Constitution in this regard—to change her fundamental law entire—without any regard to the usurpations by Congress of powers not conferred by the Constitution upon it.'

After a disquisition upon the several rights of Congress and the States, all in the usual style of Southern argument, the Governor concludes his remarks upon the matter as follows:—

'The establishment of the Missouri compromise line on the parallel of 36 30 north latitude, was made in violation of the spirit of the Constitution. It was, however, in accordance with the mutual concessions of distinguished statesmen and patriots, and really hurtful to no interests, North or South. A continuation of that line to the Pacific cannot now be reasonably objected to. It is hoped and believed that the next subject in Congress involving the principle, will lead to a settlement of this vexed question forever, by an extension of this line to the Pacific Ocean.

'Trusting to the patriotism of the people and the wisdom of Congress for a happy and successful settlement of this important question, before geographical lines and sectional jealousies shall rend asunder the bonds of *this happy Union,* we stand ready to do our duty.'

NO EXTENSION!—NO COMPROMISE!

These words should be the rallying cry of the free States; not for themselves alone, but for suffering humanity; for the sake of the slaves in the States where we have no control over the subject, and still more for the sake of the non-slaveholding whites, comprising a large majority of the white population of those States. We should rally to this cry, for the sake of the vast regions which have come in our possession, and of the swarming myriads who are to people them.

We see that the Washington Union is again pressing a *compromise* of the subject, and urging that it should be done at the present session of Congress. Is there a Northern member so base, so treacherous to Freedom, and to the opinions of his own constituents, as to yield an inch on this question? We trust not, but we shall see. Thousands and tens of thousands of men who are uncompromisingly attached to the principle of non-extension of slavery, have been induced to vote for Cass or Taylor at the last election, as they supposed one or the other would be most likely to favor this principle, and on the ground that it was practically a choice of two evils, which was better than to give a vote where it would be lost. These men do not feel pledged to one party or the other, and are determined that they will not uphold any party or set of men in sacrificing the principles of freedom. The member of Congress who shall abandon those principles, will have to encounter the opposition of these men.

It is of great importance, that this subject should be kept actively before the people—that a public sentiment, so strong that it cannot be mistaken, should be sustained so that those, if any such there should be, who sell themselves to the foes of liberty, shall be left without apology, and that those who are true to freedom shall be nerved to the contest by the strong tide of public opinion, setting in their favor.—*Worcester Spy.*

SLAVERY CAN NEVER EXIST UPON THE SOIL OF FRANCE, is the unequivocal, unqualified, *uncompromising* declaration of the sixth article of the Constitution just adopted by the French Assembly. It is a confirmation and reaffirmation of the noble decree made under an honest impulse at the commencement of the revolution. Thus is a rebuke again given to America, for her short-coming in the work of practical and impartial Liberty. France has arrayed herself by the side of England, and other less advanced countries, in declaring that her air is 'too pure for a slave to breathe.' How long will it be before *we* shall have the courage and manliness to proclaim the same principle? Why has it not already been done? Not certainly because we are slow imitators in general. Heavens! with what anxiety do we watch and obey the nods and the becks of the boudoirs and salons of that same France! The change of a frill, a waist, or a sleeve, or the shaving of a moustache by a clique of Parisian dandies, will cause a revolution in our Western world of fashion from St. John's to the Rio Grande. But a grand movement in favor of human rights, practical Liberty, Equality, and Fraternity, is in danger of dwindling amongst us to a mere 'item' in the newspapers, neglected and 'skipped.'—[*Salem Observer.*

'That *scamp* Fred Douglass,' is one of the delicate epithets bestowed by the Olive Branch upon that once slave, but always 'born king,' Frederick Douglass. As no charges are mentioned which justify the term, we presume he is a 'scamp' mainly for having *scampered* away from the ownership of one Thomas Auld of Maryland. A most generous and amiable critic is the Olive Branch!—[*Ibid.*

THE LIBERATOR.

BOSTON, DECEMBER 8, 1848.

PROTESTANTISM....PAPACY.

Among the occupants of the American pulpit, during the last six months, has been the Rev. Alexander King, of Dublin, Ireland—a man of popular eloquence and considerable intellectual vigor. He has had for his object the conversion of Ireland from Papacy to Protestantism, through certain instrumentalities, and, of course, has met with a cordial welcome from Episcopalians, Methodists, Baptists, Congregationalists, &c. On the evening of the 21st ultimo, a meeting was held at the Mount Vernon church, in this city, to take a farewell leave of this gentleman, and to 'express to him the confidence and Christian affection of the churches in Boston.' The Rev. Mr. Kirk gave the opening address. This is the gentleman who labored so strenuously and so successfully in the London Evangelical Alliance, to prevent that body from excommunicating slaveholders from the pale of Christian communion. He is a kind of religious Beau Brummell—elegant, exquisite, and sentimental. He referred the present degradation of Ireland to the rule of Papacy. Will he tell us to what the degradation of the slaveholding South is owing? Not to Papacy, certainly. And is it not incomparably more appalling than that of Ireland? He thought no political change would be of any permanent benefit to Ireland, till she became a nation of freemen in Jesus Christ. But where will he find such a nation? Undoubtedly, his *beau ideal* of it is this 'land of the free,' in which there are only three millions of slaves, held by Protestant masters! He said the repeal needed for Ireland was a repeal of the Papacy, a repeal of the union with Rome. Perhaps so—but what does he think of a religious and political union with those who traffic in human flesh? Is he in favor of its repeal? Not he! 'Give Ireland this,' he said—'give her an open Bible, and then we may hope she will take her place among the nations of the earth.' Fine declamation this! But is it not disgusting cant to come from the lips of a man who sees millions of his own countrymen deprived of the Bible by law, and who is in religious fellowship with those who make and enforce that law? He should wear a mask in the pulpit, and never show his real face again until he repents.

The immortal discoverer of the innocency of 'organic sins,' Rev. Edward Beecher, followed Mr. Kirk. It is the policy of the devil, he said, to keep up the distinction of nations and castes—to have parties and sects, &c. This looks like an attack on 'the star-spangled banner,' and on the army and navy, which are quite national; but the Dr. is shrewd enough to make no application of his language. He represents the policy, design and tendency of religion to be, to bring men together—to unite them—give them a common master, a common service, a common hope. How strikingly illustrated is this doctrine in the thousand jarring religious bodies in this land! We believe it is true of the spirit of primitive Christianity, that which he declares to be true of religion in the American sense, and which is not true.

Rev. Mr. King next addressed the assembly. He had heard much of America, 'her *free* institutions,' &c., but it did not appear that he had ever heard of a certain 'peculiar institution' at the South, for he made no mention of it, but eulogized our country as though she were without spot or wrinkle. Since he has been among us, he seems to have avoided all contact with the abolitionists, so far as we can learn, and to have attached himself wholly to those who are decidedly inimical to the anti-slavery movement. We have never heard, nor seen reported from his lips, a single word against that 'abomination of desolation,' SLAVERY, as expressive of his feelings on this subject. This has been the more inexcusable on his part, as his theme has been the value of the Bible, and the importance of procuring for it a free circulation in Ireland; while he knows it is a sealed and prohibited book to nearly one half of our Southern population—sealed and prohibited not by the Pope nor the Romish Church, but by Protestants of his own stamp—by the very sects by which he was so warmly received, Episcopalians, Congregationalists, Baptists, Methodists, &c. &c. We trust his behavior will not escape the notice of our anti-slavery friends in Ireland, especially in Dublin.

If we might be allowed to whisper in the ear of this politic theologian, we could tell him that there is a better way of converting Ireland from Papacy, than for him to appeal for aid to a nation which deals 'in slaves and souls of men' to an unparalleled extent, and which professes to derive from the Bible its highest sanctions of this horrible iniquity. Let him say little or nothing about Papacy, until he has testified in thunder-tones against that mean, plundering, despotic, persecuting Protestantism in Ireland, which, though numerically feeble, compels by the terrible power of the British government seven millions of Catholics to support it by a direct tax, in violation of the sacred rights of conscience, in defiance of every principle of justice. To think of converting people to a religion which they are forced to support at the point of the bayonet, and from which they utterly dissent, as equally spurious and tyrannical, is an absurdity.

The Rev. Mr. Blagden, of the Old South Church, next 'offered a fervent prayer to God,' in behalf of 'the dear servant of Christ,' meaning the politic Mr. King, about to tempt the dangers of the ocean, &c. As Mr. Blagden is unscrupulous in his appeal to the Bible in defence of slaveholding, and does not hesitate to maintain even in his pulpit the scriptural right to enslave men, women and children, it was singularly pertinent that he should offer the prayer on the occasion alluded to! What 'fantastic tricks before high Heaven' a time-serving clergy can play!—and with what impunity, too, in the presence of a cruel, oppressive and hypocritical people! 'How long, O Lord?'

The closing address was made by the very reverend and very notorious Matthew Hale Smith, who somewhat boastingly informed Mr. King that 'our government is now the most stable government on the face of the earth,'—seeing that slavery is its corner-stone, and that beneath it lie crushed THREE MILLIONS OF PEOPLE! Very stable indeed—and a matter of pious congratulation! But if this be stability, what is insecurity? Be not deceived, Mr. Smith! Whatsoever a nation sows, that shall it also reap. 'They that lead into captivity shall go into captivity.' 'With what measure ye mete, it shall be measured to you again.' Boast as we may of the stability of this government, it still remains fearfully true that 'the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn.' 'Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. Thine heart is lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee—it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.'

Mr. Smith again boastfully remarks—'We are a law-loving and a law-abiding people.' Yes—witness the treatment of the decision of the U. S. Supreme Court, by Georgia, in the case of the Cherokees; the pro-slavery mobs which have every where trampled all law and order under foot, at the instigation alike of priest and politician; the violent expulsion of the legal and peaceful commissioners of Massachusetts, Messrs. Hoar and Hubbard, from Charleston and New Orleans; the rifling of the mails, and burning their contents in the streets; the seizure, imprisonment, and occasional sale on the auction block, of northern colored seamen found in southern ports; the rewards offered for the abduction of northern abolitionists; the sacking of the dwellings, and burning of the churches, and outrages perpetrated upon the persons of the colored inhabitants of Philadelphia, New York and Cincinnati; the conflagration of Pennsylvania Hall, the laceration of Amos Dresser, the burning of McIntosh by a slow fire, and the administration of lynch law in cases too numerous for recapitulation! A country rent and torn asunder by violence, composed of 'a law-loving and law-abiding people'!

'Carry back with you, my brother,' said Mr. Smith, 'no thought that Rome is to rule this country. With our Bibles, a well established ministry, an universal education, we fear neither pope nor tyrant.' Rome allows all its subjects to learn to read, to acquire education, to possess property. Protestant America makes property of one sixth portion of its population, and forbids their learning even the alphabet on peril of torture! As for 'universal education,' scarcely one in ten of the white population in one half of the Unien can read and write, and the entire black population are unable to tell one letter from another!

WAR AND SLAVERY. How is it that men who are capable of understanding the proposition, that two and two make four, are seemingly incapable of perceiving that war and slavery, under all circumstances, must be wrong? No—they argue—these are sometimes wrong, it is true; but they are sometimes right, and not only justifiable but commendable. For instance—the revolutionary war was one that Heaven could smile upon; and there are many slaveholders who are benevolent in holding slaves. But war is war, and under no circumstances can it be peace; slavery is slavery, and never can be liberty; just as wrong is wrong, and never can be right—sin is sin, and never can be holiness—let who may be the perpetrator of it. To say that war is sometimes lawful, is to declare that peace is sometimes criminal—which, in other words, is saying that vice is sometimes excusable, and virtue sometimes culpable. So also in regard to slavery. Men who reason in this manner confound all moral distinctions, and are prepared, 'under certain circumstaces,' to commit the most heinous acts.

CAUSE FOR THANKSGIVING. The Governor of Louisiana has appointed a day of Thanksgiving in that State. We have not seen his Proclamation, but we suppose it is in the usual style—full of pious flourishes, which mean, in plain English, only this:—'We thank thee, O Lord, that, in Louisiana, there are more slaves than freemen; that we are the owners of two hundred thousand of thy rational creatures, whom it is our prerogative and pleasure to plunder of their progeny—to deprive of every right, privilege and immunity—to buy, sell, barter, wound, maim, pollute, debase, rob, insult, spurn, torture, murder, with impunity; and that we are enabled to pursue this course of conduct without any detriment to our character on the score of republicanism, respectability, morality and true piety.'

LET THE UNION BE ABOLISHED. Mr. Gentry, M. C. from Tennessee, thinks it would be better for the South to submit to the Wilmot Proviso than to dissolve the Union, as he 'believes that the continued existence of slavery rests upon the existence of the Union.' Most assuredly it does, and therefore the Union should be immediately abolished. Two cannot walk together, except they are agreed; honest men and thieves, tyrants and freemen, the haters of slavery and men-stealers, can just as easily coalesce as fire and gunpowder, or oil and water. The Union was originally formed in a manner to gratify the slaveholding spirit of the South; and the only reason why it has not long since been dashed to pieces is, that the North is ready to carry out all those old compromises, to the letter. The slaveholders are right when they say that the anti-slavey inovement, if successful, must dissolve the Union.

FREE SOIL VOTE. The whole number of votes cast for Van Buren and Adams, at the recent Presidential election, does not exceed 300,000—about a tenth part of the number cast for all the candidates in the United States. Considering that Gen. Taylor was a slaveholder, in interest and feeling strongly with the South on the subject of slavery, and that Gen. Cass was avowedly hostile to the Wilmot Proviso, this Free Soil vote is a melancholy commentary on the anti-slavery professions of the people of the North. Yet it should not be forgotten that the rank and file of the Whig and Democratic parties at the North were constantly assured by their leaders, that the cause of freedom had nothing to apprehend from the election of their candidates. For the Free Soil ticket, the Empire State gave 121,895, besides 3,000 for Gerrit Smith; Massachusetts gave 38,183; Ohio, 35,456; Illinois, (39 co.) 19,162; Vermont, 13,837; *Louisiana,* 1!! Less than 400 were cast for it in all the slave States—proving very conclusively that the slaveholders are as much opposed to slavery as the abolitionists, BUT———.

☞ Horace Greely rose fifty per cent. in the regards of the Whigs yesterday. The intelligence that the Tribune had unfurled the Taylor banner produced a very lively sensation about Hewlett's, and every other spot where Whigs 'most do congregate.'—*N. O. Delta.*

For this treachery to the cause of freedom, he has since been made the '*Hon.* Horace Greely,' having been elected to Congress to serve exactly three months—the Taylorites in the city of New York not being willing to give him a larger price. To do a dishonorable act seems now to be a pretty sure way, in the United States, of getting an 'honorable' appellation.

VERY SINGULAR. At a late meeting of a Free-will Baptist Female Mission Society in New Hampshire, Elder ——, in the course of some remarks, said—'My mother was a woman'! Is he certain that she was not a man?

THE MASSACHUSETTS QUARTERLY.—No. 5 of this Review has been issued by T. Wiley, Jr., 20 State street. Its articles are, I. The Political Destination of America; II. Legality of American Slavery; III. The Law of Evidence; IV. The Works of Walter Savage Landor; V. A new Theory of the effects of the Tides; VI. Postal Reform; VII. The Free Soil Movement; VIII. Short Reviews and Notices.

EVANGELICAL EXAMPLES.

The Boston correspondent of the New York Evangelist, alluding to Rev. Dr. Emerson of Salem, says—'Dr. E. has managed to keep up with the times, by *attending simply to his Master's business*'—for instance, by voting for the employer of bloodhounds, the warrior dripping with innocent human blood shed in a war for the extension of slavery, and the slaveholder who ranks those for whom Christ died, among his live stock and farming utensils—ZACHARY TAYLOR, to preside over this nation! We understand that, at the late Whig celebration in Salem, in honor of the success of this habitual trampler upon the laws of God and the rights of man, Dr. Emerson illuminated his house as a token of his joy at the event; thus undeniably 'keeping up with the times,'—i. e. keeping on the popular side; but if this is a specimen of the way in which he 'attends simply to his Master's business,' the question then arises, who is the Master whom he serves?—a question which we leave Paul to answer: 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?' We are assured by disinterested witnesses, that the celebration alluded to, was attended by the most disgraceful and demoralizing scenes; the whole night till the dawn of day was rendered hideous by shouts and yells, by drinking and revelling, by indecency and rowdyism. Intoxicating liquors were freely proffered to the devotees of Master Zachary, by the Whig leaders, and as freely poured down; the doors of many a splendid mansion (as well as of certain grog-shops) were thrown open to the multitude, who were allowed to 'liquor up' *ad libitum*, without money and without price. The rest may be imagined.

The Rev. Mr. Worcester, of the Tabernacle churh, also gave his influence and vote for 'Old Zack.' This sanctifier of wholesale villany is, nevertheless, quick to snuff the taint of heresy, and to warn his hearers of its danger. He lately cautioned them, from the pulpit, against listening to 'those reformers who do not believe in the inspiration of the Bible—the inspiration of the Old as well as the New Testament.' This caution was uttered on the day of the evening that we were to lecture before the Female Anti-Slavery Society in that city. The Bible criticisms of Henry C. Wright, in the Liberator, are causing considerable fluttering among the clerical black birds of an 'evangelical' feather.

One thing ought to be done—*the Commonwealth canvassed as to the votes of the clergy at the late Presidential election.* Let it be ascertained how many of them voted for the 'give 'em hell' candidate, how many for Lewis Cass, and how *few* for Martin Van Buren. Friends of freedom and of free soil, let us have the facts!—their publication will be of service. But be careful in collecting them, that no injustice may be done to any.

A friend from Worcester county informs us that the Rev. Dr. Snell, of North Brookfield, (who has been settled more than fifty years in that place, and who is eminently 'orthodox,') cast his vote for Gen. Taylor, and afterward preached a sermon in vindication of the act. He said that to object to Taylor because he is a warrior, and fought battles on the Sabbath—is a slaveholder, and sometimes indulges in profanity—is to proscribe Washington, who also was a warrior, and fought on the Sabbath—a slaveholder—and once at least spoke profanely. What a defence! and how cunningly is the undue reverence of the people for the memory of Washington made to shield an act which admits of no justification! As if Washington, and not Christ, were 'the end of the law for righteousness'! O Washington! what a curse to the world has been thy example as a slaveholder and a military chieftain! The vilest of men take shelter behind thee, and demand exemption from all blame!—But culpable as Washington was, to compare the Louisiana bloodhound with him, is to outrage the common sense of mankind. Truly, 'the priests have polluted the sanctuary, and perverted the law.'

A NEW WORK. We are sure it will be a good one too, and worthy of liberal patronage. L. W. Hall, of Syracuse, N. Y., proposes to publish a volume of the miscellaneous writings of Rev. SAMUEL J. MAY, on Education, Temperance, Slavery, War, the Treatment of Criminals, and also Discourses on a variety of Theological and Moral subjects. The whole will make a volume of 450 or 500 pages duodecimo, handsomely printed on good paper, and neatly bound in figured muslin. Price $1,00. Subscriptions received at the Anti-Slavery Office, 21 Cornhill.

FREE SOIL, SLAVERY AND TERRITORIAL MAP.—Mr. John Lewis has published one of the truest and most valuable maps of the United States and their new Territory. It is colored, free states, yellow, slave states, black, and the new territory blue. Appended to it is a mass of statistical and other information, of much value, and very convenient for reference. We should think it would command a very ready sale. For sale at the A. S. Standard Office, 142 Nassau street, New York—and also at the Anti-Slavery Office, 21 Cornhill, Boston.—Price 12 1-2 cts. single—$1 25 per dozen.

CAPE COD. Verily, the 'ministers on Cape Cod are taking great advantage of our liberality, and trespassing on the patience of our readers. The single assertion of the Rev. Mr. Maynard, that 'there is not a pro-slavery church in New England,' renders any comments upon his letter needless.

TREASURER'S REPORT

Of Money received from Nov. 1 to Dec. 1, 1848.

Collections by Samuel Brooke:—

In Roxbury—from H. W. Blanchard, 50c, R. Clapp 1, I. R. Engly 25c, Hawes Johnson 2, C. Cowan 93c, a friend 23c, do 37 1-2c, Edmund Jackson 2, Edmund Lindsey 1, Franklin Williams 50c, I. Smith 25c, sundry persons 1 22.

In Hanover—from Rufus Bates 1, Harvey Dyer 1, a friend 50c, do. 50c, John Curtis 1, W. Studley 50c, A. Stetson 1, a friend 35c, D. S. Pool 50c, Morton N. Stetson 1, Johnson Studley 1, sundry persons 1 65.

In Hanson—from Luther Hartland 1, two friends 50c, Wm. Pool 50c, H. Hobbs 50c, sundry persons 43c, from Bristol Co. A. S. Society, 13 63.

In Taunton—from S. Smith 25c, W. Lincoln 25c, A. S. Gilmore 25c, L. Gilmore 12c, S. G. Gilmore 25c, G. N. Gilmore 25c, C. S. Gilmore 25c, Caroline Howard 50c, S. Farnsworth 25c, I. Gilmore 25c, S. Potter 12c, L. Runell 12c, A. Wood 10c, M. Richardson 25c, C. Farnam 10c, A. Botts 25c, Sundry persons 85c.

In Millbury—from sundry persons, 1 60.

In Quincy—from Edward Brackett 1, James Baxter, J., 1, Albert Forde 25c, four friends 70c, sundry persons 3 42.

In Neponset Village—from J. Billings 50c, J. B. Hill 25c, G. Thayer 25c, friends 47c, M. Blanchard 50c, M. Leavitt 20c, Mr. Hammond 25c, sundry persons 1 86.

Collections by Lucy Stone:—

From Mrs Baxter, Hyannis, 50c.

Collections by S. May, Jr.:—

From Wm. H. Alden, Dover, N. H., 3; contributions at Bolton 2, Redemption of S. May, Jr's. pledge, 20.

Received from Israel H. Brown, Sudbury, to redeem pledge, 3; from Edward Mitchell, Boston, to redeem do, 5; from Edmund Jackson, to redeem pledge, 100.

Collections by Parker Pillsbury:—

In Lexington 2 62, Medford 1 75, Bedford 3 50, New Bedford 5.

Received from Abner Sanger, Danvers, 15; Rufus Wyman, Salem, 10; a friend in Hanover, 1; from Weymouth Female A. S. Society, to redeem pledge, 50—also to redeem pledge to One Hundred Conventions, 25—also a donation of 25—$100.

SAMUEL PHILBRICK,
Treasurer Mass. A. S. Society.

Brookline, Dec. 1, 1848.

THE PRESIDENT'S MESSAGE.

At the time of our paper going to press, only a brief synopsis of the Message had been received in this city by the Magnetic Telegraph. The following paragraphs, relating as they do to THE GREAT QUESTION AT ISSUE, are of special interest:—

You may be able, at the present session, to approach the adjustment of the only domestic question which seriously threatens, or probably ever can threaten, to disturb the harmony and successful operation of our system. The question, he says, is rather abstract than practical. Whether slavery ever can or would exist in any portion of the acquired territory, even if it were left to the option of the slaveholding States themselves to decide, from the nature of the climate and production, is a question; in much the larger portion of these United States, it is certain it could never exist, and in the remainder, the probabilities are it would not; however this may be, the question, involving as it does a principle of equality of rights of the separate and several States as equal co-partners in the confederacy, should not be disregarded in organizing governments over the territory. No duty imposed on Congress by the Constitution, requires that they should legislate on the subject of slavery, while their power to do so is not only seriously questioned, but denied by many of the soundest expounders of that instrument. Whether Congress shall legislate or not, the people of the acquired territories when assembled in a convention to form State Constitutions, will possess the sole and exclusive power to determine for themselves whether slavery shall or shall not exist within their limits. If Congress abstain from interfering with the question, the people of these territories will be left free to adjust this question as they may think proper when they apply for admission as States into the Union, and no enactment of Congress could restrain the people of any of the sovereign States of the Union, North or South, slaveholding or non-slaveholding, from determining the character of their own domestic institution as they may deem wise and proper. Any and all the States possess this right, and Congress cannot deprive them of it.

If the whole subject be referred to the judiciary, all parts of the Union should cheerfully acquiesce in the final decision of this tribunal. The President recommends mineral lends to be sold in New Mexico in small quantities. The President is so far from entertaining apprehensions of the safety of our system by the extension of our territory, that the belief is confidently entertained that such new States give strength, and an additional guarantee for the preservation of the Union itself.

The increase of vast territories has increased the responsibilities of the government; he enumerates the extent and boundaries of the territory. This country is now nearly as large as all Europe. The extent of new sea coast acquired on the Gulf of Mexico and the Pacific is alluded to. He comments on the annexation of Texas, and says the acquisition of California is as important as Louisiana. He thinks that the gold of the country would find its way to the Atlantic States—thinks Europe cannot compete with us in extent of commerce, which the manufacturers of the Eastern States have promoted. California and New Mexico must have organized governments. Congress, this session, should provide such. No government there at present, except a provisional government. No revenue was collected—Congress having failed to provide for the same—thinks the establishment of territorial governments should not be jeopardised by agitation of domestic questions, coeval with national existence—hopes that that question will be settled at the present session. Thinks dissimilarity of institution in different States should not prevent erection of territorial governments. Advises the non-interference of Congress in the slavery question in territories—thinks if Congress will let them alone, they will adjust it for themselves, if left free to do so. When they apply for admission as States into the Union, no enactment of Congress could restrain the people of a sovereign State of the Union, old or new, North or South, slaveholding or non-slaveholding.

SEVEN DAYS LATER FROM EUROPE.

The steamer Britannia, Capt. Lang, arrived at this port on Wednesday morning, after an unusually protracted passage of eighteen days.

A feeling of greater confidence begins to prevail among all classes of the mercantile community.

Order has been restored in the streets of Vienna, and already Blum, the Frankfort Red Republican, has expiated his offences by his death. Bem is supposed to have been arrested, and will, no doubt, suffer also. Several others have been executed; but it is stated that the Emperor has ordered the other prisoners to be handed over to the ordinary tribunals, and it is to be hoped that further blood will not be shed on the scaffold.

A state of siege is maintained at Vienna. The Emperor, however, in his proclamations, renews his pledge to grant a Constitutional Government to all his subjects. Prince Windischgratz has detached an immense force from Vienna towards Hungary. Perth is probably invested before this, and fire and sword will be carried throughout the whole of the Austrian dominions until the counter revolution is complete.

At Berlin, the suppression of the insurrection at Vienna has produced momentous results. We have announced the formation of Count Brandenburg's Ministry. No sooner was the triumph of the Imperialists known at Potsdam, than the Prussian Court made up its mind to act. Accordingly, by a decree of the 8th inst., a proclamation was issued, transferring the seat of the Berlin Constituent Assembly to Brandenburgh, a city about as far from Potsdam on the West, as Berlin is on the East. It was a bold step, calculated to relieve the 'Right' from the terror of the populace of Berlin, but could only be carried into effect by firmness, and at the point of the bayonet. So the event turned out.

The Assembly refused obedience, and passed a decree declaring itself 'en permanence;' the excitement increased hourly. On the 10th, the Chamber persevering in its resistance, the Government announced its intention to use force to compel obedience. The requisite number of members to form a House assembled, and in the afternoon, General Wrangel at the head of 15,000 regular troops entered the city, and sent an aid-de camp to inform the President that he had orders to close the doors of the Assembly. The members refused to disperse.

On the 12th instant, the city was declared in a state of siege; the clubs were closed, and no gatherings were permitted in the streets. The burgher guard chiefs have met, and have resolved not to part with their arms. General Wrangel has deferred for twenty-four hours the forcible disarmament. It looks like a pause in the serious policy adopted. There is evidently no retreating for the court, and any relaxation of their vigorous proceedings must recoil upon them fearfully. The streets on the 12th were crowded with citizens and foreigners, eager to take part in the approaching fray.

The news from the Danish Duchies is still of a most warlike character, and the Danes insist upon the dissolution of the newly installed conjoint Government in Schleswig Holstein.

France.—The contest for the Presidency of the Republic of France begins now to assume a serious aspect; and parties are ranging themselves under the banners of the two chief candidates, Cavaignac and Louis Napoleon, calculating upon future probabilities, rather than being attached to either by the ties of regard, or by a concordance of political sentiments.

The Constitutionnel has declared openly for Louis Napoleon; whilst the Journal des Debats, the deadly foe of the National party, has at last taken the side of Cavaignac.

Ireland.—We regret to say, that in the south of Ireland there have been some few partial indications of a renewal of the political storm. The project of a rescue of the State prisoners has been meditated by some rash persons around Clonmel. On the 8th instant, a body of about 1000 or 1500 men assembled about a mile and a half from that town, and were being drilled by a student named O'Leary. They were about to advance on Clonmel, when the police and military appeared, captured seventeen, and dispersed the whole body.

DEATH OF COL. WM. POLK.—*Slave Rebellion.*—The Memphis Appeal, of the 23d ult., states that Colonel William Polk, residing at Walnut Bend, Arkansas, died on the previous day, and that his slaves, 300 in number, were in open rebellion. After his death, they broke into the store-house, and freely helped themselves to its contents—consisting of clothing and groceries of various kinds. Some efforts were made by the few white persons about the premises to restrain them, but these were of no avail. The negroes allege that their late master promised them, if they served him faithfully during his life time, they should be free at his death, and express a determination to free themselves. There were not sufficient whites within many miles of the place to put them down, and much trouble was anticipated.

IS GOD UNJUST AND CHANGEABLE; OR WERE THE WRITERS OF THE OLD TESTAMENT, IN SOME INSTANCES, MISTAKEN?—NO. IV.

RANDOLPH, Ohio, Nov. 8, 1848.

To ANDREW PATON, *Glasgow, Scotland:*

DEAR ANDREW:

I am in the pulpit of a Disciple, or Campbellite, Church. It is night. I am holding a discussion with a man named *Jasper J. Moss*, a preacher of the Sect founded by Alexander Campbell. We began our discussion at 12 o'clock, noon, this day; continued it four hours in the afternoon; adjourned till about seven, and then began again, to continue 3 1-2 hours this evening. The following is the resolution under consideration:

Resolved, That war between human beings, from whatever motives waged, is now, always was, and always must be opposed to the nature of God, to the Christian Religion, to the Brotherhood of Man, and to the best interests of Mankind.

I have taken the lead in the discussion, and have endeavored to maintain the affirmative of the proposition, and prove that war is opposed (1) to the nature of God, (2) to the Christian Religion, (3) to the Brotherhood of Man, (4) and to the best interests of Mankind. A house full is before me of men and women from 15 miles around. You would be interested to sit here and hear this debate, and see this audience, and to be told that these are all laborers come from their farms to get knowledge on the great question involved in the resolution. Strange as it may seem, it is not difficult to get men to allow that war *is now*, and always *must hereafter be*, opposed to the nature of God, to Christianity, to Humanity and Expediency; but to assert that it *always was so*—here comes the difficulty. It conflicts with the popular sentiment touching the infallibility of the Old Testament. Men allow that war is now opposed to the nature of God, and that God is unchangeable; yet they will insist that God commanded and approved the wars that the Old Testament writers attribute to him.

I maintain that Justice is not a creature of time and place; that what is unjust now, always was unjust; that what is wrong now, always was wrong; that God is the same now, yesterday, and will be forever. Not even the staunchest advocates of the gallows and sword will pretend that the deeds perpetrated by Moses, Joshua, Gideon, Ehud, Jael, Samson, David and Solomon, could possibly be reconciled to the spirit and principles of Christianity, to the nature, relations and duties of man to man, or to the nature of God, if they were done now. Even the very persons who insist that those deeds were sacred duties once, and expressly commanded and approved by God, would hang any man who should do them now. If such deeds are now opposed to the nature of God, they always were, unless God is changed. This alternative I have presented to my opponent; he must admit that the being whom he worships as God is unjust and changeable, or that the Old Testament writers were mistaken when they attributed to him such deeds. He has seen and felt the difficulty, and acted and spoken as if he felt himself impaled on one of the horns of the above alternative.

I have maintained that the moral principles of Christianity are in harmony with the statute book of nature; with the laws of man's social and spiritual nature. I believe I ought to love my neighbor as myself, to love mine enemies, to return good for evil, to forgive as I would be forgiven, to do to all as I would that they should do to me, *not because these truths are in the Bible*, but because they are true. These precepts are not right and true, because they were spoken or written by Christ and the apostles; but they were right and true before they were spoken or written by them. Nothing is *true or false*, right or wrong, because it is spoken or written by any being; because it is in the Bible or any other book. I can receive nothing as right or wrong, true or false, upon AUTHORITY. The soul of man cannot believe on authority. Authority can be no evidence of truth or justice.

My opponent believed it right to love his neighbor as himself, to do as he would be done by, to do justice, to love mercy, and he believed it wrong to lie, to steal, to rob, to murder, simply because the Bible requires the former, and forbids the latter. He receives the precept—do to others as you would that others should do to you—not because his own soul assured him it was true and right, but because it is in the Bible; and he believed this and other particular precepts to be true, because he *believed the whole Bible to be true.* He insisted that it was an insult to God to ask if any precept quoted as in the Bible be true or false—that the only question we had a right to discuss was—*is this or that precept or sentiment in the Bible?* and if so, that, at once, settled the question of its truth, whatever it might be. Should any passage or text in the Bible command, approve, or sanction deeds between man and man which common sense, reason, humanity, natural affection, natural conscience, justice and equity, pronounce to be treachery, theft, robbery, rapine, murder and assassination, he insisted that we are bound to receive it as God's truth. He insisted that all we have to do in seeking to know what duties we owe to one another is to ask—WHAT DOES THE BIBLE SAY? In deciding whether this or that thing is commanded by God, we have no right to ask—Is the thing right or just? but is it in the Bible? He insisted that if any writer of the Bible said that God required children to be stoned to death for the sin of their father, or that God commanded the Israelites to dash out the brains of little children, or Jael to invite Sisera into her tent, pledging him protection, and then to stab him—all these things would be right. His SOLE standard of right and wrong, of truth and error, of justice and injustice, was the Bible. He scoffed and scouted the idea of *self-evident* truth, of natural justice and equity, and of duties and obligations growing out of the relations of man to man. He declared that we could have no knowledge of the *existence* of God, or of his character—no knowledge or sense of obligations and duties to Him or to our fellow beings—no ideas of right and wrong, of good and evil, of truth and falsehood, except through the Bible; that no man could know that it would be wrong for others to enslave or murder him, or that it would be unjust for him to enslave and murder others, except through that book. This is the sole and single aim of my opponent, to show that we can know nothing of the being and nature of God, nothing of the nature, relations and duties of man, nothing of justice or injustice, or of right and wrong, except through the Bible, and that to assert that any writer of the Bible was mistaken in any one word or sentence that he uttered, is to reject the whole book. *Jasper J. Moss* comes to me with a book called the Bible, and requires me to receive as Divine truth, infallible truth, every word and sentence in it. I ask—'Let me read the book, and then I can judge if it be true or false.' 'No,' he says, 'your belief in the Divine authority and absolute infallibility of the book—*as a whole*—is not to be based on your knowledge of its contents in detail.' 'How,' I ask, 'can I possibly tell if all that is in the book be true or false, right or wrong, till I have read it? It is unreasonable to ask me to believe in the divinity and infallibility of a book I have never read—it would be folly and madness in me thus to believe in a book I had never read.' 'But,' says J. J. Moss, 'you impeach the authority and veracity of God by refusing to receive it.' 'You impeach the justice and wisdom of God,' I say, 'by your assertion that he would ask me to receive a book as coming from Him, that I had never read. How know I but the book may sanction injustice, cruelty, robbery, rapine and murder? How know I but the book may attribute to God deeds and doings that outrage justice, truth, equity and mercy, and at which natural affection and humanity shudder? How know I but the book may represent my God and Father as a demon of wrath, cruelty, revenge and murder?' 'But,' says my opponent, 'the truth and infallibility of the writers of the Bible cannot be determined by the nature of their instructions.' 'How, then, am I to determine this?' I ask. 'By the fact that they were *inspired* and sent of God,' says J. J. Moss. 'But how,' I ask, 'can I determine whether they were inspired and sent of God till I have read what they say? It may be that they teach men to do things, in the name of God, which natural reason, conscience, justice and equity pronounce to be rapine, robbery and murder, and which are an outrage upon the natural and social relations and obligations between man and man. I know God never sent a man to incite human beings to enslave and kill one another, to wage *revengeful, aggressive, exterminating* war upon one another; and whoever comes to us, pretending that he is inspired and sent of God to instigate man to such deeds of violence and blood, I know he is mistaken. That God, who is Justice and Love, *never* inspired a man to teach human beings to perpetrate injustice, wrath, cruelty and revenge.' 'But—says my opponent—the question whether Abraham, Moses, Joshua, Samuel, David, Solomon, and all the prophets and apostles were inspired and sent of God to teach and do what they taught and did, is not to be decided by the nature of their instructions and doings, but *solely by the miracles they wrought*, and by *their assertions that they were so inspired and sent.*' 'I care not—I say—what miracles they wrought, nor what assertions they make to prove that they were sent of God to teach men to enslave and butcher innocent men, women and children, who had never wronged them. I *know* they were mistaken, and every human being knows they were mistaken, when they say that God sent them to teach human beings that slavery and war, polygamy and concubinage, robbery, plunder, treachery and assassination, were right and acceptable to God. I know that man is mistaken who says God sent him to urge men to wage an aggressive, exterminating war against their fellow men, to make way for themselves! Whoever attributes such deeds to God, ignorantly or intentionally, libels his justice and goodness.'

Thus we have continued our debate. It is now about 10 o'clock. My opponent has done his best to terrify the people against embracing my positions, by assuring them that if they embrace the idea that the writers of the Bible were mistaken, or liable to be mistaken, in one single assertion, they must believe they were mistaken in all they said. So, for fear that they must reject the whole Bible as false, many of them will believe that every word of it is God's truth, and thus father upon the Being whom they worship as God, crimes as unjust as ever savage or cannibal fathered upon the being worshipped as God by them. My opponent has spent all his strength to try to make me out an *Infidel*. I have just told him that I am an infidel to what he calls Christianity—to a Religion that sanctions slavery or war; and that I spurn the being whom he worships as God, and whom he holds up as a demon of wrath, revenge and blood. Jesus was an infidel to such a religion, and a blasphemer against such a God; and I must be so, or I cannot be his follower.

There, I have said my last say, and J. J. Moss is now saying his last. He is trying, by all means, to raise the prejudices of the people against me—but his spirit and positions have been so outrageous, that he cannot carry the sympathies of the people with him. They seem to feel that he has sacrificed God and humanity upon the altar of man's infallibility; he has struck down Love, Justice, Truth, Mercy, Christianity, and God, to maintain the absolute infallibility of the Bible, as a book.

He has tried to make capital against me, by frequent allusion to an expression in one of my letters from Europe to Garrison, in which I say—'DEAR GARRISON, I AM A CHRISTIAN.' On this, he has rung all the changes he could, in tone and manner. He has also labored hard to enlist the audience against me, by holding me up as the author of the defeat of Alexander Campbell's mission to Europe, and of all his trials, perplexities, confusion and defeats, while there. The Campbellites have made great handle of this charge against me. But Alexander Campbell's position, as an advocate of slavery, is becoming so open and public, that few can have the hardihood to vindicate him. HE IS A BASE, UNPRINCIPLED PANDER TO THE HUMAN FLESH-MONGERS.

But the meeting comes to a close. It is now breaking up. And such a discussion as is now going on among the people! You would be so amused to see and hear it. Many gather about Moss, and pitch into him at a great rate.

HENRY C. WRIGHT.

P. S. I am now in Geneva, a town on the shore of Lake Erie, in Ohio. It is the 19th of Nov. Sunday. I came to this place from 80 miles south. As I came up towards the Lake, I found there had been two feet depth of snow in the Lake towns, and the snow had melted, and such roads I never saw before! The Presidential election is now past, and it is settled that Taylor, the FLORIDA BLOODHOUND and the Mexican marauder, is to be our next President. Democrats will unite with the Van Buren party to urge on the Wilmot Proviso test. Taylor will veto it. Then woe to the deluded Whigs, who have duped the North into a belief, that that HOARY MAN-THIEF was in favor of the Proviso. The next four years will be years of convulsion in this country.

The following resolutions are now under consideration:—

Resolved, That the Constitution of the United States, inasmuch as it confers on Congress the right to declare war, issue letters of marque and reprisal, to raise and support armies, &c., embodies the right to commit robbery, murder and piracy; to reverse all the relations and duties between man and man, to abolish Christianity and the government of God.

Resolved, That when a man votes for a Congressman or President, he votes for the Constitution, and all the rights, requirements and principles, embodied in it, and recognizes that document as his own act, and assumes the right to perpetrate all the crimes which he authorizes Congress to do.

Thus it is with our professed Free Soil party: they vote for robbery, murder and piracy, and for the abolition of all distinction between right and wrong, to prevent the extension of slavery! To protect liberty, they vote for slavery; to protect life, they vote for murder and piracy!!!

I am to leave this State to-morrow, and go on to Philadelphia and to Boston. I have traversed over much of Ohio, and seen much of its inhabitants. It is a great and growing State, and ten millions of human beings might be fed by the produce of this State. Its capacity to produce human food is boundless. There is probably no spot on earth, of the same extent, where so much cheese is made, as in this part of Ohio. Thousands of tons are sent hence to China and the East Indies. Any quantity can be bought for 5 cents (2 1 2d) per pound. Eggs here are 6 cents per dozen. Fat chickens, 20 cents per pair. Turkeys, 37 cents. Beef, 3 cents per pound.

H. C. W.

CONVENTION AT SPRINGFIELD.

We would call the special attention of friends in Springfield and the vicinity to the Convention appointed to be held there to-morrow and Sunday. Let each help, by his presence, sympathy and aid, to make it an effective meeting for the cause. For names of speakers, &c., see notice in another column.—M.

MEETING AT NORTH BROOKFIELD.

The Worcester County South Division A. S. Society met at the Town Hall in North Brookfield, on Saturday evening, Dec. 2d, 1848, John M. Fisk, of West Brookfield, in the chair.

After some introductory remarks by the chairman, the first three Resolutions were read, and discussed by S. May, Jr., Amasa Walker, and J. M. Fisk.

At 9 o'clock, adjourned to meet in the tavern hall to-morrow, (Sunday,) at 10 o'clock, A. M.

SUNDAY, Dec. 3. The Society met, according to adjournment; Josiah Henshaw, one of the Vice Presidents, in the chair. The meeting was opened with prayer, and reading portions of Scripture, by Samuel May, Jr., General Agent of the Mass. A. S. Society.

Resolution No. 4 was read, and discussed by Messrs. Fisk, May, and Samuel Brooke of Ohio.

Samuel May, Jr., of Leicester, J. M. Fisk of West Brookfield, Israel Parker of New Braintree, and Martin Stowell of Warren, were appointed a committee to nominate officers for the ensuing year.

Voted to adjourn for one hour.

AFTERNOON. Met according to adjournment.

Voted, That J. H. Crane of Warren, be Secretary *pro tem.*

The committee appointed at the forenoon session, for the nomination of officers for the ensuing year, reported the following list of names:—

President—Effingham L. Capron, of Worcester.

Vice Presidents—Josiah Henshaw, of West Brookfield; Adin Ballou, of Milford; Clark Aldrich, of Upton; Moses Sawin, of Southboro'; Lyman Allen, of Northboro'; Joshua Spooner, of Worcester.

Recording Secretary—John C. Wyman, of Worcester.

Treasurer—John M. Fisk, of West Brookfield.

Corresponding Secretary—Oliver Johnson, of Hopedale.

Executive Committee—John M. Fisk, of West Brookfield; Wm. B. Earle, of Leicester; Martin Stowell, of Warren; Sarah H. Earle, of Worcester; Emma W. Wyman, of Worcester; Henry Carpenter, Upton, O. F. Harris, of Worcester.

On motion of Samuel May, Jr., the Society voted to accept the above report, and the persons therein named were accordingly elected officers for the ensuing year. Remarks were then made by Samuel May, Jr., and Samuel Brooke, on the pro-slavery character of the American church and clergy. John M. Fisk introduced the 5th, 6th and 7th Resolutions, and addressed the meeting in their support. Remarks were made by Martin Stowell, of Warren, showing the duty of young men to engage in the Anti-Slavery movement. Samuel May, Jr. then spoke of the importance of sustaining Anti-Slavery publications. On motion of John M. Fisk, the Society adjourned to meet at the Town Hall, at 6 o'clock.

EVENING. Met at the Town Hall, at 6 o'clock. The spacious and beautiful apartment was well filled by the audience.

All the resolutions before the Society were read as follows:

1. Resolved, That the charges so often made against abolitionists, by the organs of the various religious sects, of a design to undermine and destroy the influence of religion, because they attempt to rescue the first day of the week from its prevalent abuse, and because they expose and rebuke the unfaithfulness of a time-serving priesthood, are charges made by self-interested men who have long hood-winked and deceived the people—charges which they who make them, for the most part, know to be grossly false.

2. Resolved, That as abolitionists and reformers, we hold no language touching the Sabbath, different from that held by Jesus and his Apostles; we believe the day to be 'made for *man*'—for humanity in all its aspects of suffering, degradation, wretchedness and wrong; we believe that 'it is lawful to do well on the Sabbath-day,' a better use of it 'to save life than to destroy'; and in the spirit and strength of him, who employed the Sabbath-day to rescue from her bond the suffering woman whom 'Satan had bound' so long, would we go on to deliver and to save the three millions in our land whom slavery has made its victims, ever since the day of their birth.

3. Resolved, That we charge those who have so long sought to defame us and break down the anti-slavery cause, with being the actual opponents of Christianity, the real enemies of the Bible, the real infidels to that 'pure and undefiled religion, which consists in visiting the fatherless and the widow in their affliction, and in keeping oneself unspotted from the world;' we come out from among them as false prophets and teachers, and everywhere warn our fellow-men to beware of them as 'blind leaders, whom to follow will be to fall both together into the ditch of despair and darkness.

4. Resolved, That in the opinion of this meeting, one of the greatest crimes against God and humanity, which is perpetrated by the people of this nation, is the enslavement of the colored race, and their reduction to the condition of goods, chattels, and merchandise; that the indifference of the mass of the people, particularly of the religious teachers of the people, and consequently of their followers, to the continuance and perpetuation of this sin, is sufficient reason for those, who have unswerving faith in the dispensations of a wise and just Providence, to put forth the greatest exertions to arouse the people to a just sense of the guilty position in which they now stand, and of the danger which threatens them with the loss of every civil and social blessing now remaining to them.

5. Resolved, That the recent political demonstrations made in this Commonwealth, showing as they do, on the part of many, a sense of past political unworthiness, and a disposition now to do works meet for repentance, afford to the abolitionists abundant cause of encouragement to prosecute their labors with redoubled activity and zeal, by showing to the people of this country the absurd and paradoxical position they occupy as professed republicans and Christians.

6. Resolved, That this Society, while it expresses its satisfaction at the progress made by politicians in our midst, with respect to human rights, nevertheless feels it an incumbent duty to renounce, for itself, all disposition to concert or act with any political party which yields support to the U. S. Constitution.

7. Resolved, That the frequent disclaimers of abolitionism, made by the so-called Free Soil advocates, are peculiarly appropriate, and significant of the fact, that they are *for free soil* only in a limited sense; that no true abolitionist can, under any circumstances, swear that he will impede the slave flying from his bondage, and deliver him back to his oppressors, or give his support to any other of the equally anti-christian and anti-republican compromises of the United States Constitution.

The meeting was then addressed by Sam'l May, Jr. John M. Fisk, Samuel Brooke, and Amasa Walker.

At 9 o'clock, the Society adjourned *sine die*.

Although we were not a little disappointed at the non-appearance of some of the speakers, advertised to attend this meeting, yet we had reason to feel that the meeting was a useful one, from which good results may be confidently anticipated.

JOSIAH HENSHAW, *Vice Pres.*

JOHN H. CRANE, *Sec. pro tem.*

HAMPDEN COUNTY—NOTICE.

After the Convention at Springfield, (on Saturday and Sunday next,) Stephen S. and Abby K. Foster will devote the ensuing week to lecturing in that vicinity; probably in West Springfield, Westfield, Chicopee, &c. Arrangements will be definitely announced at the Springfield Convention.—M.

Wm. L. Prall, Esq., long connected with the press of New York as a reporter, aged 60 years, and Col. Alden Spooner, aged 65, long connected with the press of Brooklyn, are just deceased.

George Wiggins, a worthy colored man of considerable property, was killed in Salem, N. Jersey, on Saturday evening last, by Elijah Gray, also colored.

The Barnstable Patriot states that Miss Betsey D. Knowles has been appointed Post *Master* at Orleans, in place of Matthew Kingman.

The Vicksburg Theatre has again been destroyed by fire. Manager Porter, of Pittsburg, is a heavy loser.

Impure Air.—John Hannegan, a young man 23 years of age, went down into a well at Pawtucket, and was killed by inhaling the impure air.

Gen. Taylor, a letter from Baton Rouge says, is not 64 years old, as some of the memoirs make him, but only 58—having been introduced into this world in the year 1790.

Found Dead.—On Saturday last, the body of an unknown man was found in the road near Burridge's Varnish Factory in Brighton. The body was resting on the hands and knees, with the nose pressed upon the ground. The deceased, from appearance, probably fell, and in attempting to get up, pitched forward and died. A jug containing New England Rum, and a paper on which was written, Phillips Henry, Boston, were found in his pocket.—[Traveller.

Steamboat Accident.—Thirty Lives Lost.—The splendid steamboat Wyandotte was wrecked a few miles above Vicksburg, on the 21st ult., by which sad disaster 39 lives were lost. The boat will be a total loss. No further particulars are given.

Fire in Cambridge.—On Thursday evening, two large stables on Dunster street, Cambridge, belonging to Mr Abel Willard, livery stable keeper, were entirely destroyed by fire. There were about 70 horses in the stables at the time the fire was discovered, all but two or three of which were saved. The carriages, sleighs, &c., in the buildings were also all saved.

Liberal.—Rev. H. W. Beecher's congregation at Brooklyn, N. Y. has subscribed $10,000 for Wabash College, Indiana.

The Cincinnati Globe states that Judge McLean did not attend the polls on the day of the Presidential election, and that his sympathies are decidedly with the Free Soil party.

Purchase.—The city authorities of Boston have purchased Great Brewster Island for $4000.

$1,000 Reward.—Mr. Ray Marsh, of Buffalo, offers one thousand dollars reward for the recovery of his daughter, Amarillius Ann Marsh, aged 18 years, who left her father's house in that city, on the 17th inst.—supposed to have been enticed away by some villain. She is described as being small in stature, spare face, acqualine nose, blue eyes, light hair, and easy and graceful in manners.

☞ The death of Lyne Starling, one of the original proprietors of the soil on which Columbus, Ohio, stands, is announced in the Journal of the 22d inst., aged 70 years. He was one of the richest and most liberal men in the State. The Medical College at Columbus was endowed by him, and bears his name. He leaves no children.

There is an astronomical clock in the telegraph office at Cincinnati, which can be heard to tick in the office at Pittsburg, 300 miles.

Popular Vote for President.—Taylor's majority over Cass in the nation at large, will differ very little from 140,000; from which, however, should be deducted 10,000 or 15,000 for South Carolina, where Electors are chosen by the Legislature.

The new and splendid hotel, near the beautiful residence of Hon. Johnson Gardner, on the 'shore' in Seekonk, has been sold at auction for $6800. It cost $20,000.—[Boston Post.

Great Wealth.—Gen. James Taylor, who died at Newport, Ky., last week, was worth four millions of dollars, which descends to a son and three daughters.

Murder and Suicide.—Mr. Morris, of Galena, Ill., on the 11th, shot M. Harris, his brother-in-law, who had or was foreclosing a mortgage upon his iron foundry; and Kors, a workman in his employ, killing both. After attempting to shoot several other persons, he blew his own brains out.

The people of New Mexico, in a regularly constituted Convention, which was marked with much decorum and dignity, have agreed to petition Congress for their territorial organization, as speedily as comports with the necessary legislative forms. They protested, at the same time, against any dismemberment of their territory, and particularly ask to be protected against the introduction of domestic slavery.

Jeremiah Hughes, a venerable and respected member of the editorial fraternity, and for some years editor of Niles Register, died in Baltimore, on the 27th ult., aged 66.

Thanksgiving in Grafton.—We hear that at a ball at Grafton last night, a row occurred, in which the doors of the hotel were torn from the hinges, property destroyed, and a negro very badly beaten, so that apprehensions are entertained for his life.—[Traveller.

The Washington Slave Case.—The National Intelligencer of Wednesday, says:—

In the important case of Daniel Drayton, plaintiff in error, vs. the United States, defendant in error, the argument on the part of the complainant was commenced on Monday, by Mr. Hildreth, who occupied the entire day. Mr. Key followed yesterday on the other side, and was succeeded by Mr. Bradley on the same side. This morning, Hon. Horace Mann will conclude the pleadings as counsel for the complainant. It is expected the decision of the Court will be made in the course of a day or two.

As the Germantown train of cars were coming into Philadelphia on Wednesday evening, it came in contact with a slop cart that was crossing the track, killing both the horse and the driver.

Mr. Cornelius Tilton, one hundred years old last July, who voted for our first President Washington, went to the polls in Waterville, Me., and deposited his vote for Cass and Butler.

The Oldest Voter in America.—Mr. Hughes, a revolutionary soldier, in the 107th year of his age, was taken to the polls in Rockbridge Co., Va., at the late election, by a friend in a carriage drawn by four dun horses.

Convention.—The colored citizens throughout this State have appointed delegates to attend a State Convention, to be held in Harrisburg, on the 13th Dec. next, to adopt some action in regard to their elective franchise.

The Late Melancholy Wreck.—The five children whose lives were lost in the wreck of the schooner Welcome Return, at Plymouth, were four girls and one boy, daughters and son of James Boyne; they were not drowned, but killed by the falling of the masts and shifting of the lumber.—[Boston Post.

Fatal Railroad Accident.—On Monday evening last, about 6 o'clock, while Col James Butterfield, a resident of Tyngsborough, Mass., was returning home from Chelmsford, where he had been at work upon the track of the Concord railroad, he saw the down train nearing him, and just before he met it, he stepped upon the other track, and not hearing or seeing the up train, which was immediately behind him, was run over by the whole train, which instantly killed him, horribly crushing his body. He has left a wife and family of children.—[Concord, N. H. Statesman.

Robert Gilmore, one of the oldest and most influential citizens of Baltimore, died in that city on Thursday.

☞ Thomas J. Farnham, known as the author of an excellent book of travels in California, died at San Francisco, on the 13th of October. Mr. Farnham was the husband of the well known Mrs. Farnham, Matron of Sing Sing Prison, Authoress of 'Prairie Land,' an excellent work upon the Philosophy and treatment of crime.

Ohio Official.—The official vote of Ohio for President is—Cass, 154,862; Taylor, 138,396; Van Buren, 35,456. Cass's plurality over Taylor, 16,466. The united vote of Taylor and Van Buren leaves Cass in a minority of 18,990.

Hon. Edward Everett has resigned the Presidency of Harvard College, and his resignation has been accepted.

Suicide.—Dr. Devine, imprisoned at Poughkeepsie for the murder of Richard Wall, cut his throat on Saturday night, and was found dead in his cell next morning. He had been tried once for the murder, but the jury did not agree.

FIFTEENTH

NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned, earnestly desiring the abolition of Slavery, have been led, by the strength of their wish, carefully to consider what means may be found sufficient for the accomplishment of this great and holy object. They find that slavery exists through the selfishness, the ignorance, the cowardice, the hypocrisy of the people. If the nation could be made more conscientious, disinterested, courageous, enlightened, and true to its own political and religious principles, the work were done. Until enough nobility of spirit can be awakened in the land to make the clergyman, the farmer, the lawyer, the mechanic, the merchant and the politician willing to renounce their hopes of worldly success, and see their respective careers of individual advancement closed up, apparently forever, by their allegiance to Freedom;—to make the women of the land feel themselves disgraced by their indifference to such a cause as this;—to make the Christians and the citizens of the land willing to bear the suffering and odium consequent upon an adherence to right against law and custom;—until this can be accomplished, the Southern slaveholders are upheld in their sin by the powerful support of Christian fellowship, social sanction, and civil participation.

This, therefore, is the mode of operation, which commends itself to our reason and our feelings. The agents and friends that such an association of necessity draws forth, are the ones that we wish to sustain. The periodicals that such an association employs are the ones that we wish to circulate. In the councils of such a body, where all persons have equal rights of membership, the *whole* collective energy and judgment are constantly in use, and the chances and means of success consequently doubled.

Hence we find it to be our duty, in preparing for the FIFTEENTH NATIONAL ANTI-SLAVERY BAZAAR, to commence in FANEUIL HALL, BOSTON, on Thursday, DECEMBER 21st, to devote the funds then raised, to sustain the AMERICAN ANTI-SLAVERY SOCIETY, in its sacred work of moral agitation and revolution in behalf of the enslaved; and we confidently appeal to all good hearts EVERY WHERE, in aid of so noble an enterprise.

MARIA WESTON CHAPMAN,
ANN T. G. PHILLIPS,
HELEN E. GARRISON,
MARY MAY,
ELIZA LEE FOLLEN,
SARAH S. RUSSELL,
LOUISA LORING,
MARY YOUNG,
MARY WILLEY,
ANNE WARREN WESTON,
MARIA LOWELL,
FRANCES MARY RORBINS,
LYDIA PARKER,
HARRIET B. HALL,
CATHARINE SARGENT,
SARAH B. SHAW,
MARY G. CHAPMAN,
CAROLINE WESTON,
SUSAN C. CABOT,
HENRIETTA SARGENT,
HANNAH TUFTS,
CAROLINE F. WILLIAMS,
EVELINA S. A. SMITH,
SARAH H. SOUTHWICK,
ANN R. BRAMHALL,
HARRIET T. WHITE,
ABBY FRANCIS,
ABBY SOUTHWICK,
HARRIET M. JACKSON.

☞ Friends in England, Scotland, and Ireland are requested to address their contributions as usual, to MARIA W. CHAPMAN, care of A. W. Weston, 21 Cornhill.

☞ Contributions and letters from the American side of the Atlantic, hitherto addressed to M. W. Chapman, may be addressed to ANNE W. WESTON.

☞ All persons desiring the privilege of co-operating with us in this joyful and holy work, are informed that the pecuniary value of donations of money and materials is doubled to the cause, through the means of the Bazaar, by the care, skill, and ingenuity which are entrusted with their management. *Supplies for the refreshment table are particularly desired.*

ANTI-SLAVERY BAZAAR.

In the absence of four very active members of the Fair Committee from the country, we feel the imperative necessity of securing betimes such co-operation as is needful from the friends of the Cause, such as they have so kindly contributed in previous years, and on which, we trust, we may at present confidently rely.

We will not enlarge on the importance of the success of the Anti-Slavery Bazaar, as of this, all the Abolitionists are aware. But that this may be made sure, we will, without apology, ask a careful attention, on their part, to the following requests, a compliance with which will be of the most essential service.

1. We need VERY GREAT QUANTITIES of Green. The kind particularly required is SAVIN branches. Trees and running Pine are also desirable. Let the Green be sent to Boston FRIDAY, the 15th, and all the requisite information as to its bestowal, may be obtained at the Anti-Slavery Office. We entreat *all* friends who contributed Green last year, to do the same this, remembering that it is to the Bazaar as contributions of money, as otherwise the Green must be purchased at a heavy expense. It is important that the present pleasant weather be improved.

2. The Refreshment Table and the Refreshment Room have always been supplied by donations. Cake, and all kinds of Confectionary, Tea, Coffee, Sugar, cooked meats, eggs, butter, milk, and fruit of all kinds, will be highly acceptable. Contributions of this sort should be directed to Mrs. EVALINA SMITH, Faneuil Hall, and delivered on the morning of the Fair, Dec. 20th. Bread, or any kind of fancy Biscuits, will be thankfully received.

3 Ladies from the country, intending to take tables at the Fair, are requested to give *immediate* notice of the same to A. W. Weston, 21 Cornhill. Ladies resident in Boston, prepared to accommodate friends from the country, will please leave their names at the Anti-Slavery Office.

4. All friends, who have in previous years assisted at the trimming of the Hall, are particularly invited to assist us on the present occasion. Due notice of the time will be given.

5. Boxes intended for the Fair may be sent to the Anti-Slavery Office, or to Faneuil Hall the day before the opening of the sale. It is requested that all articles may be marked. All directions respecting them will be obeyed.

The Bazaar will open on WEDNESDAY, the 20th of Dec. Communications received from the friends of the Cause in England, Scotland, and Ireland, promise the same generous assistance as in former years. Those of our number resident in France will be mindful of the effort in which they have had so deep an interest, and we have every reason to hope that the beauty of the Bazaar will equal that of any former occasion.

ANNE W. WESTON,
For the Committee.

ANTI-SLAVERY

FAIR!

The Female Anti-Slavery Society of Centreville would inform the public, that they contemplate holding their second annual Fair on the first evening of January next, (new year,) at Liberty Hall in C. Believing there is need of information very generally on the subject of slavery, it is proposed to devote a part, perhaps the greater part, of what may be raised at this Fair, to the establishment of a public library that shall be strictly anti-slavery, and of the highest order, to be increased from time to time as our success may warrant. We would therefore most earnestly invite all true friends of the slave to engage with us, and entreat of them not to let slight differences of opinion deter them from doing 'what their hands find to do, with all their might.' It is much to be regretted that there is so little interest manifested among the female portion of our community, in reference to this subject. In consideration of this fact, we would seek to impress the mind of every one with the duty of doing *something* for the advancement of those great principles so happily expressed in our Declaration of Independence. In conclusion, we urge you, once more, not to neglect this opportunity of doing good, as we understand it. We are desirous that the Refreshment Table shall be liberally supplied. Donations to that effect are particularly requested; indeed, any thing in that line will be acceptable—eggs, sugar, dried beef, ham, &c. &c. The young are particularly requested to send in fancy articles as early as possible.

In behalf of the Society,
OLIVE BEARSE, *President.*
JULIET C. LEWIS, *Secretary.*

N. B. Admission 12 1-2 cents; children half price.

ONE HUNDRED CONVENTIONS.

☞ The WESTERN SERIES will be continued as follows:

SPRINGFIELD,
Saturday and Sunday, Dec. 9 and 10.

☞ This Convention will be attended by Stephen S. and Abby K. Foster, and Lucy Stone, Agents of the Mass. Anti-Slavery Society, and will be held in the Town Hall, commencing on Saturday, at 2 P. M.

WARREN.
Saturday and Sunday, Dec. 16 and 17.

☞ This Convention will be held in the Seminary Hall, and will commence on Saturday, at 2, P. M.

LUCY STONE,

An Agent of the MASSACHUSETTS A. S. SOCIETY, will lecture as follows:

Enfield,	Friday,	December 8
Wilbraham,	Monday,	" 11
Brimfield,	Tuesday,	" 12
Ware,	Thursday,	" 14
New Braintree,	Friday,	" 15

WARREN.

An Anti-Slavery Convention may be expected to be held in this town on Saturday and Sunday, Dec. 16 and 17.

ANNUAL MEETING OF THE N. E. NON-RESISTANCE SOCIETY.

☞ Pursuant to a recent vote of the Executive Committee, notice is hereby given, that the Annual Meeting of the New-England Non-Resistance Society for 1848 will be holden at BOSTON, commencing Saturday evening, the 30th of December, and continuing through the ensuing day. It is desirable and will be expected that Henry C. Wright return from Ohio in season to be present. Business of unusual importance will come before the Society. All members and friends are therefore desired to govern themselves accordingly.

Friendly papers will confer a favor by aiding to extend this notice.

ADIN BALLOU, *President.*

SATURDAY EVENING CONVERSATIONS.

MR. ALCOTT proposes to open, on Saturday Evening, Dec. 9th, at his Rooms in West Street, a Course of Conversations on MAN—his HISTORY, RESOURCES, and EXPECTATIONS,—illustrated from the Experiences of the Company, and from the Text of the eminent Teachers of Mankind, ancient and modern. The Course will comprise Seven Conversations, to be held on Saturday Evenings, weekly, beginning at 7 o'clock.

Tickets, admitting a lady and gentleman, at $5.00, and single tickets at $3.00, may be obtained at Miss E. Peabody's Bookroom, No. 13, West Street; and at the Bookstore of James Munroe & Co. 134, Washington Street.

The Company is limited to fifty persons.

Rooms, No 12, West Street,
Boston, Nov. 24, 1848.

DIED—In Uxbridge, 10th ultimo, Miss Mary H. Robinson, aged 20. Miss R., from a child, resided in Westboro', in the family of Mr. E. M. Phillips, where she served as a faithful domestic, and secured the confidence and esteem of the family, and others who knew her. She experienced religion some five years since, and connected herself with the church in Westboro', and adorned her profession until death. She was an active and efficient agent in building the African church in Worcester, and promoting its interests.—*Com.*

The Boston Almanac for 1849,

BY S. N. NICKINSON,

IS just published, printed on new type, and contains more pages than any previous number. Beautifully bound in cloth, and gilt.

IT CONTAINS

A new and accurate MAP of the vicinity of Boston, embracing a distance of 15 or 20 miles round the city. Long Pond, and the whole line of the Acqueduct, are delineated upon it. The outside towns on the Map are Hull, Cohasset, Hingham, Weymouth, Braintree, Canton, Dedham, Medford, Sherburne, Framingham, Sudbury, Concord, Acton, Carlisle, Billerica, Wilmington, Danvers, Beverly and Marblehead. All the islands in the harbor are set down. The Watering Places—Phillips's Beach, Nahant Bay and Beach, Nahant, Chelsea Beach, &c.

An improved set of CALENDAR PAGES, calculated by Pro. Pierce of Cambridge. The calendar pages are accompanied by a short description of the Appearance of the Heavens on the 15th of each month. Opposite of each calendar page there is a blank page for memorandums, containing a blank line and date for every day in the month. These memoranda pages are of great convenience to an individual, or for the use of a family, in making memorandums from day to day.

The BUSINESS DIRECTORY of the city of Boston, corrected and enlarged. This Directory exhibits all trades, business and professions under their appropriate heads: that is, under the head *Apothecaries* will be found the names of all persons engaged in that business; under the head *Bakers*, the names and places of all engaged in that business, and so on to the end of the alphabet. This document is one of great usefulness to the citizen, and still of greater importance to persons in the country, as here they have laid before them the key to the whole business population of the metropolis. It occupies about 80 closely printed pages of the Almanac.

An interesting historical account of the PUBLIC SCHOOLS of Boston. This article has been prepared with great care and much research by Isaac F. Shepard, Esq., Principal of the Otis School. It embraces the subject from that period of time when Public Schools were first thought of by our forefathers, and traces it up, in its growth, from that time to the present. It is deeply interesting, and occupies 36 pages of the Almanac. An ENGRAVED VIEW of each of the Public Schools is given, and two views of Model Primary Schools, which have been erected within the past year or two.

Some account of A WINTER PASSED IN FLORIDA, by an invalid, in hopes of being restored to health. His experience given, which may be of great convenience to those intending to visit that region for a similar purpose. Accompanying this article, the writer has prepared a set of WEATHER TABLES, showing the temperature in Jacksonville, Fla., and Boston, for one year. To the curious in such matters, it is thought the tables will be very interesting.

A Table of the 772 Streets, Places and Alleys in the city of Boston, giving the beginning and terminus of each street, and the location of the places and alleys. With this table the stranger can find any street in the city.

A list of 227 EXPRESSES that leave Boston daily, semi-weekly and weekly.

A list of the RAILROADS diverging from Boston, and a list of the Branch Roads running from the Boston Roads.

These are the principal features of the Boston Almanac for 1849. But it embraces a great variety of other matters, useful and entertaining to the reader. This Almanac contains TWO HUNDRED and TWENTY closely printed pages. The quantity of matter is greater than that found in an ordinary octavo of 500 pages. The octavo volume would sell for two or three dollars. For the Almanac, the price is only TWENTY-FIVE CENTS, per single copy. By wholesale a very liberal discount is made.

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POETRY.

☞ We take from the new work, 'Fable for Critics,' attributed to J. R. Lowell, the following extracts:—

BROWNSON.

Close behind him is Brownson, his mouth very full
With attempting to gulp a Gregorian bull;
Who contrives, spite of that, to pour out as he goes,
A stream of transparent and forcible prose;
He shifts quite about, then proceeds to expound
That 'tis merely the earth, not himself, that turns round,
And wishes it clearly impressed on your mind,
That the weathercock rules, and not follows the wind;
Proving first, then as deftly confuting each side,
With no doctrine pleased that's not somewhere denied,
He lays the denier away on the shelf,
And then—down beside him lies gravely himself.
He's the Salt River boatman, who always stands willing
To convey friend or foe without charging a shilling,
And so fond of the trip that, when leisure's to spare,
He 'll row himself up, if he can't get a fare.
The worst of it is, that his logic's so strong,
That of two sides he commonly chooses the wrong;
If there *is* only one, why, he'll split it in two,
And first pummel this half, then that, black and blue.
That white's white needs no proof, but it takes a deep fellow
To prove it jet black, and that jet black is yellow.
He offers the true faith to drink in a sieve,—
When it reaches your lips, there's naught left to believe
But a few silly (syllo-, I mean,) gisms that squat 'em,
Like tadpoles, o'erjoyed with the mud at the bottom.

WILLIS.

There is Willis, so *natty* and jaunty and gay,
Who says his best things in so foppish a way,
With conceits and pet phrases so thickly o'erlaying 'em,
That one hardly knows whether to thank him for saying 'em;
Over-ornament ruins both poem and prose,—
Just conceive of a muse with a ring in her nose!
His prose had a natural grace of its own,
And enough of it, too, if he'd let it alone:
But he twitches and jerks so, one fairly gets tired,
And is forced to forgive where he might have admired;
Yet wherever it slips away free and unlaced,
It runs like a stream with a musical waste,
And gurgles along with the liquidest sweep:—
'Tis not deep as a river, but who'd have it deep?
In a country where scarcely a village is found
That has not its author sublime and profound,
For some one to be slightly shoal is a duty,
And Willis's shallowness makes half his beauty.'

The reader will by this time become *raven-ous* for more; so, *apropos!*

POE.

There comes Poe with his raven, like Barnaby Rudge,
Three-fifths of him genius, and two-fifths sheer fudge,
Who talks like a book of iambs and pentameters,
In a way to make people of common sense damn metres,
Who has written some things quite the best of their kind,
But the heart somehow seems all squeezed out by the mind.'

Odd words on a *grave* subject:—

And formerly we, as through grave-yards we past,
Thought the world went from bad to worse fearfully fast;
Let us glance for a moment, 'tis well worth the pains,
And note what an average grave-yard contains.
There lie levellers levelled, duns done up themselves,
There are booksellers finally laid on their shelves,
Horizontally there lie upright politicians,
Dose-a-dose with their patients sleep faultless physicians,
There are slave-drivers quietly whipt under ground,
There bookbinders, done up in boards, are fast bound,
There card-players wait till the last trump be played
There all the choice spirits get finally laid,
There the babe that's unborn is supplied with a berth,
There men without legs get their six feet of earth,
There lawyers repose, each wrapt up in his case,
There seekers of office are sure of a place,
There defendant and plaintiff get equally cast,
There shoemakers quietly stick to the last,
There brokers at length become silent as stocks,
There stage-drivers sleep without quitting their box,
And so forth and so forth and so on.
With this kind of stuff one might endlessly go on;
To come to the point, I may safely assert you
Will find in each yard every cardinal virtue;*
Each has six truest patriots, four discoverers of ether,
Who never had thought on 't nor mentioned it either,
Ten poets, the greatest who ever wrote rhyme,
Two hundred and forty first men of their time,
One person whose portrait just gave the least hint
Its original had a most horrible squint,
One critic, most (what do they call it?) reflective,
Who never had used the phrase ob- or subjective,
Forty fathers of Freedom, of whom twenty bred
Their sons for the rice-swamps, at so much a head,
And their daughters for—faugh! thirty mothers of Gracchi,
Non-resistants who gave many a spiritual black-eye,
Eight true friends of their kind, one of whom was a jailor,
Four captains almost as astounding as Taylor,
Two dozen of Italy's exiles, who shoot as his Kaisership daily, stern pen-and-ink Brutusses,
Who, in Yankee back-parlors, with crucified smile,†
Mount serenely their country's funeral pile,
Ninety-nine Irish heroes, ferocious rebellers
'Gainst the Saxon in cis-marine garrets and cellars,
Who shake their dread fists o'er the sea and all that,—
As long as a copper drops into the hat,
Nine hundred Teutonic republicans stark
From Vaterland's battles just won—in the Park,
Who the happy profession of martyrdom take
Wherever it gives them a chance at a steak,
Sixty-two second Washingtons, two or three Jacksons,
And so many everything else that it racks one's
Poor memory too much to continue the list,
Especially now they no longer exist;
I would merely observe that you 've taken to giving
The puffs that belong to the dead, to the living,
And that somehow your trump-of-contemporary-doom's tones
Is tuned after old dedications and tombstones.

*(And at this just conclusion will surely arrive,
That the goodness of earth is more dead than alive.)
†Not forgetting their tea and their toast, though, the while.

A FATHER'S LOVE.

Some feelings are to mortals given,
With less of earth in them than Heaven,
And if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek,
It would not stain an infant's cheek,
'T is that which pious fathers shed
Upon a duteous daughter's head.

SELECTIONS.

A SCENE IN THE SHAMBLES.

A few weeks since, while lounging away a summer's morning in the rotunda of the St. Charles, at New Orleans, the advertisement of a sale of slaves caught my eye. 'One hundred plantation slaves, the property of a gentleman forced to sell them to raise money to meet the payment of his notes, then coming due in the city. The whole to be sold to the highest bidder without reserve.'

At 12 o'clock precisely, the hour appointed, I was at Hewlitt's Exchange, the place of sale. The arena was already filled with anxious purchasers, with catalogues in their hands.

We noticed one hardened old sinner in particular. He had fixed his eye upon a young girl of some fifteen or sixteen summers. She was a beautifully rounded form, and had the head and face of a Venus. She would have been a queen in her own sunny clime, but here she must choke down her agony, and tamely submit to insult.

'Open your mouth, you slut!' sternly muttered the purchaser; and suited the action to the words, and thrust apart the lips of the young girl. 'Sound teeth, eh? Can eat your full allowance of grub, I'll be bound.' Then followed certain rubs and pinches upon the arms, shoulder, breasts and neck, such as a judicial horse-jockey bestows upon the animal for which he is in treaty. We hoped, for the sake of common decency if from no other motive, that his examination would end here, but how we were disappointed! He was not the man to purchase a commodity, without first fully understanding its value. 'Let's see your ankles, your knees, *up higher!* you silly wench.' This was too much for the poor girl. A faint blushing tinge crept under her dark skin, and the tears started to her eyes.

And this hardened villain had a daughter of his own, about the same age. What would have been his rage at the suggestion of the same process to his own daughter? If anything, the delicacy of character would probably preponderate in favor of this poor enslaved girl. But she is placed upon a platform, so far above the floor as to be conspicuous to all in the house.

The auctioneer possessed an indifference sufficiently brazen to have knocked down St. Paul himself to the highest bidder. 'Who bids? What's offered? Fine wench—rather delicate in appearance, but she came of good stock, and no doubt will be a good breeder; come, come, bid away; five hundred, five fifty, eight hundred, well done, sir, you have discovered her value; eight, eight hundred once, eight hundred twice, eight hundred dollars and gone. Well, Mr. Holdfast, you have got a bargain there; hope I shall have the selling of the progeny; don't let there be too many young yellow ones, them always hurts my feelings to sell.'

The misery of the poor black girl was now at its height. She had fallen into the hands of the brutal speculator, and her fate could be imagined from the treatment already received from him. She continued in the posture in which her natural gracefulness had at first thrown her, and such an eloquent expression of despair, depicted in her every form and feature, we never saw or imagined before.

In the market catalogue before us, we find that 'Jane' was sold to Mr. Holdfast, for eight hundred dollars. Mr. Holdfast takes his property and places it in a corner, evidently intending to add to it in the course of the sale.

* * * * * * * *

'So spoke the fiend, and with necessity,
The tyrant's plea, excused his devilish deeds.'

The next two victims are a noble middle aged man and his wife, who called herself twenty-two. They were not to be sold together, for they would not bring so much money as if sold separately; and, moreover, it seems the design of every one who has any thing to do with slaves, to discourage and deaden all the domestic loves to which the human heart is addicted. The young wife was questioned in this manner, that she might perchance recommend herself:

'How old are you?'
'Twenty-two.'
'How long have you been married?'
'Three years.'
'How many children have you?'
'None.'

And as she made the last reply in a saddened tone, the tears started to her eyes, and she turned beseechingly to her husband for protection. Upon this the questioner, too, turns ferociously towards him—

'You villain you, have you lived with that young wench for three years, without her having any children?'

Now the true man was seen, although bound in fetters and trampled in the dust. With form erect and folded arms, and with a dignity that might have lent lustre to Othello himself, he calmly replied:

'We have had one boy, but God took him.'

The fact that the woman had been the mother of but one child, and that dead, was the reason for the low price of two hundred dollars for which she was knocked down. She was purchased by a Red River planter, to be turned out into the fields to hoe and pick cotton. The husband was afterwards sold for seven hundred and fifty dollars, to be sent into the swamps of Tennessee as a wood-chopper. The two were separated, never more to meet in this world. It is expected that husbands and wives thus parted will form new connections, rear up new families, and perhaps be again sold and divided asunder. Thus are the holiest of the institutions of heaven rendered void by the management of men; and thus are poor, ignorant slaves made to commit the sins that are denounced by all moral and civil law, and by the direct command of God.

The last spectacle was as much as we could bear. We thought of our own deep domestic loves—then three thousand miles away. The love and the sympathy of the wife so entwined into our own soul, that no fate in time or eternity could separate the two whose separate existence had become one life. The clinging fondness of the little ones, who will not be content with a separate existence, but insist on being a part of the parent still. We left the scene, but the anguish of that separated pair followed us; it has not ceased to follow us since. There was the memory of their little log-house upon the river side; there was the place of their early love, as they had been reared up together on their wealthy owner's plantation; from thence they had entered the precincts of the church, and before God and in the holy forms of the Episcopacy, had they promised to take each other 'for better or for worse, for richer or poorer, in sickness and in health, to love and to cherish, till death should part them according to God's holy ordinance.' There was born to them a little boy, who had gladdened their hearts, and then died; and there, hard by, was his little grave, over which they had wept together, and only would be comforted in believing that God has taken him. In that last long lingering look were crowded the gathering reminiscences of all the happiness they had ever known in life.

Reader, you have already, in your thoughts, cursed the hardened villains who stood around that auction-block, engaged in the business of severing families, and trampling upon every thing sacred and valuable in the life of mortals. But have you reflected that by having many times been an actor in such dreadful and sickening tragedies, General Taylor became a fit person to receive the slaveholders' nomination as a candidate for the Presidency? Did you vote for General Taylor? If you did, you have, in the strongest manner, approbated the damning deeds above described—you have sanctioned and endorsed them, and the curses which rise involuntarily to your lips on reading the above narrative should fall as heavily on your head as theirs. And they will.—*Roxbury Gazette.*

From the Belfast Weekly Vindicator.

TEETOTALISM.

To the Editor of the Vindicator:

35 ECCLES-STREET, DUBLIN, 27th Oct. 1848.

DEAR SIR:—In your paper of the 14th instant, 'A Publican' has come out in his own proper name of Edward Mullan, to defend his calling. I feel obliged to Mr. Mullan for this manliness, and I should hope that a man so well informed as his letter bespeaks him to be, will, on calmer and fuller reflection on the question at issue between us, arrive at the conclusion that, whatever may be the ultimate decision of his countrymen as to the morality or immorality of the business in which he is engaged, it is more respectable for a citizen to derive his living from an occupation which tends to make men healthy and happy, than from one that leads them into temptation, and crime, and misery, and sorrow.

From the *tone* of Mr. Mullan's letter, I incline to infer that my former letter has not been written altogether in vain. His temper appears to be somewhat chafed; and this has driven him into a style of writing which cannot be called argumentative, and caused him to make an unfair use of some of the arguments used by me. His resort to such terms as 'intemperate brawler' and 'canting fanatics' seems also to prove that passion had usurped the place of reason in his mind.

Mr. Mullan quotes my definition of a lawful trade, (by lawful, I mean moral, as no immoral trade can be lawful. Slavery, prostitution, robbery are sanctioned in some countries; they are not, therefore, lawful, in the proper sense of the term,) and he does not attempt to deny its validity. He could not do so; for it is clear to the apprehension of all men, that a trade to be an honest one, must be a useful, or at least, not an injurious one. The definition he himself gives of a lawful trade is not very dissimilar from my own—I accept it. He says, '*Every trade and profession not opposed to the known and revered laws of God and man is moral, and may be followed by honest men.*'—Let us test his trade by this principle. Alcohol is the substance in intoxicating drinks which makes men drunk, which makes men mad; which turns husbands into demons; fathers into merciless tyrants; sons into profligates; daughters into prostitutes. Alcohol is a poison not only destructive of morals in society, but ruinous to the health of man: therefore we must oppose the laws of God when we use it, and when we sell it, for these laws direct us to do good, and no evil that we can avoid, in the world.

Mr. Mullan refers to Scripture with great confidence in support of his views. But this is a dangerous weapon for a man to use, when he seeks by it to sustain practices that are obviously injurious to man. Persecutions of every kind have been justified out of the sacred writings. War, and murder, and pillage, have found arguments therein to sustain all their horrors; and the upholders of slavery—that most infernal wrong upon humanity—go to the pages of the Bible, to justify their wicked deeds. It would be more to the point, if Mr. Mullan would exercise his pen in striving to convince his readers that peace and prosperity, happiness and virtue, and health and vigor, result to his fellow-men from the occupation in which he is engaged, than in endeavoring to prove from the Scriptures, that he may, because of the want of express precept in them on the subject, follow it, even though all the opposites of these blessings should flow from it, as sure as that the morrow's sun shall rise; as certainly as effect shall follow cause, to the end of time.

As Mr. Mullan has come boldly forward to defend his calling, he must prove that it is a useful one, or he must retire from the contest a beaten man. It will not serve his purpose to endeavor to turn his opponents into ridicule; to point out where they are weak in argument, and to leave all their unanswerable points untouched. He must show that we are fools, when we advise all our brethren to shun the public house as they would shun the open path to ruin; by arguments showing that a resort to such shops as his makes men more respectable in society, better husbands, and better fathers, than if they avoided them; that, by giving the publican a portion of their earnings, they shall be healthier and happier than if they never crossed his threshold. Let Mr. Mullan prove all this, by facts drawn from the present condition of man, in our own country, or in any other land in which intoxicating drinks are used by the people. Let him show that the making and selling of that poison called alcohol has, in any age of the world, done one atom of good to the human family; and then, and not till then, he may hope to drive teetotallers from the field.

All teetotallers do not hold that the manufacture, and sale and use of intoxicating drinks are immoral acts; but they all do aver, that they are mischievous in their tendency, and that all men should give up such practices.

Mr. Mullan has sent you a very clever letter; he has called into requisition the Koran, and given us some proof that he is not an unlearned man. I am not able to cope with him on these grounds, seeing that I have never read the Koran, nor have I had the advantage of a classical education. But after an attentive perusal of his letter, I am not able to find more than one grain of corn in it; all the rest appears to me mere chaff. That one grain of argument is, that the abuse, and not the use, of strong drinks is to be condemned. This is the only plausible argument which I have ever seen brought to bear against teetotalism. But it is more plausible than real; and it seems to me utterly to fail, when met by the noble principle, that we should sacrifice even innocent enjoyments if they were proved inimical to the happiness of others. But I contend that there is no innocent use of alcohol (except as a medicine); it is a poison, according to the testimony of all competent authority; therefore all use of it, as a common beverage, is an abuse of it. It ruins men, on a large scale, in all the relations of life; it nerver the murderer's arm—it steels the heart of the lesser criminal; it fills the land with poverty; and it brings misery and woe into the palaces and cottages of tens of thousands of our countrymen. It does all this evil without any counterbalancing measure of good. It is the common foe of our race. It is not, therefore, surprising that outraged humanity does not rise up by common consent, and banish it forever from the land.

Mr. Mullen defies me to point out any State that ever passed a measure for the total suppression of the sale of intoxicating drinks. I cannot do so; nor is it necesary in support of my argument. Penal legislation is seldom effective; never so, when in opposition to public sentiment. The best way to banish drunkenness, or any other evil, is to enlighten men, not to coercethem. Yet, I am by no means satisfied in my mind that it would be bad legislation to prohibit the sale of intoxicating drinks in a community. But, to make such a law effectual, a large majority of the people should co-operate in its enactment; this is manifestly not yet obtainable with us. In America, it has been tried with considerable success; but I believe public opinion has been much more effectual than law in driving strong drinks, as they have been driven out of several districts in the United States. In that land, much pains had been taken to ascertain the actual condition of the publicans; and the result exhibited that nineteen out of every twenty of them came to some unfortunate end; thus showing, that the trade is as unprosperous as it is demoralizing in its effects. No similar statistics have been taken in Ireland; but, from the inquiries I have made on the subject, I am satisfied that a large majority of the trade in this country are also ultimately unsuccessful in their business, and that ruin comes on their families.

I remain yours, respectfully,
JAMES HAUGHTON.

Colored Voters.—The vote of this class of citizens last Tuesday was highly creditable. Notwithstanding the extraordinary efforts which were made to seduce them from their allegiance to the party with which they have always acted, only four of them, so far as we can learn, voted for Van Buren.—*Providence Journal, Nov. 9th.*

The Journal is a rabid Taylor paper—and the inference is, that the colored electors of Providence generally voted for Old *Zack the Slaveholder!* And this miserable act of servility and folly, the Journal affects to regard as 'highly creditable!'

Then it would be 'creditable' to vote for a ravenous tiger, whose wishful eyes were glaring upon your children; or for a South Sea cannibal, who would like no better fun than to gnaw the flesh from your bones!

How any colored man, with any proper degree of intelligence or self-respect about him, can be induced to vote for a slaveholder, passes our comprehension. Does not every such man know that Zachary Taylor would just as readily enslave *him*, as he does the poor colored people of Mississippi, if he only had the opportunity?

What infatuation, then—what surpassing folly and madness—for colored men to be caught voting for the deadliest enemies of their race! To vote for the stupidest and basest slave on Taylor's plantation would be wisdom in comparison.—*Herkimer Freeman.*

'*The Independent*' is the name of a new Orthodox Congregational paper to be published in New York. The responsible editors are the Rev. J. P. Thompson of the Tabernacle Church, Rev. Dr. Bacon of New-Haven, and Rev. R. S. Storrs of Brooklyn. Mr. Joshua Leavitt will supply the news and statistical matter.

From the Practical Christian.

RELATIONS TO GOVERNMENT.

DIFFERENCE BETWEEN CITIZENS AND SUBJECTS.

All *citizens* are *subjects* of the government under which they live; but all *subjects* are not *citizens*. A citizen is one clothed with certain political powers and responsibilities. A *mere subject* is only a human being under the control of government. Every government assumes the right to subject all persons residing on its territory to its laws, and to compel subjection by force, if necessary. Hence, women, minors, aliens, slaves, &c. are not *citizens* in the political sense of the word—though they are all subjects. Properly speaking, then, a citizen of the United States is a man who claims the right to vote and hold office in the government. He is a voluntary coveuanting party to the Federal Constitution, and a co-governor of the nation. He consents and obliges himself to the Constitution as the rule of his conduct in all matters. His hand and seal—his most solemn pledge of fidelity—are virtually affixed to the great compact. He is, therefore, morally responsible for the government, and all its constitutional doings.

But a mere subject of the government is not a co-governor. He is not in the political league. He is not a consenting party to the Constitution. He is not one of the sovereigns. And of course he is morally responsible for the government and its doings no farther than he approves of them. Yet his person and property are subject to the government. In fine, he is a *subject*—not a *co-governing citizen.*

We of the Practical Christian Communion hold that all christians ought to stand in the relation of *subjects only* to the government under which they happen to live, unless that government in its constitution and laws be radically a christian government, according to the principles declared in the Sermon on the Mount; which no existing national government is. They have therefore absolved themselves from the engagements, obligations and responsibilities of *citizens*, and unequivocally assumed the relation of mere subjects to the State, and United States government. So far as the Constitutions, laws, and political usages of the land uphold war, slavery, or any other anti-christian practice, they meekly but boldly protest against them, and throw off all responsibility for their results. These deny that they are in covenant with 'the powers that be' to slay their fellow men, or to rob them of their property, or hold them in slavery, or to execute any legal process which sets at naught the divine injunction, ☞ 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you.' At the same time they acknowledge goverment to be the ordinance of God for the restraint of evil; that the worst forms of it are better than absolute anarchy; that they are forbidden to attempt changing it by any other means than christianizing the public sentiment; that they are bound to be peaceable subjects, so far as they can be such without *infidelity* to that 'kingdom which is not of this world;' and that they are never to obstruct any of its operations, however anti-christian, by seditious conspiracies or carnal weapons. Occupying this ground, they deny that they are in any proper sense *no-governmentists*, or are opposed to wholesome laws and good order in society, or that they are in any respect dangerous to the State, otherwise than as seeking by unexceptionable means its renovation and conformity to true christianity. They honor and commend all that is evidently christian in the Constitution, laws, and proceedings of government; trent its functionaries with due civility; conform to all its innocent forms and prescriptions; avail themselves of all its righteous privileges; pay cheerfully all its ordinary taxes; promote all its unexceptionable methods of improving the social condition of the people; never oppose it except when it equires what God forbids, and then only by just remonstrance, and patient sufferance of its penalties.

We consider this the true ground. It is high, holy, and enviable ground. In this position, we are equally removed from all Jacobinical contentiousness with the government, and from all slavish obligations to sin against Christ by compromises of moral principle with political expediency. Our rule of conduct is simple and practicable:—Act under and with the government cordially, in all things which do not oblige us to endorse, uphold, or be responsible for the anti-christian parts of its Constitution and proceedings.

WINTER EVENINGS.

Winter evenings are now approaching, when outdoor pursuits mostly cease, and the attractions of in-doors, of the family and social circle, of the 'radiant fireside,' and the sheltering roof, succeed them. At this season, in the homes of Northern climes, recur those cheerful scenes of household and neighborly intercourse, which have made the hearth-stone the symbol of our best enjoyments, and have furnished poesy with its most delightful pictures. There are few sentiments more trite than that the highest virtues and purest pleasures flourish around the winter's fire-side.

'Winter is the time to love,' we are told by a graceful pen, and it is also the time to gather wisdom. It is a time to educate both mind and heart, the one by good companionship, the other by profitable reading.

'How pleasing wears the wint'ry night,
Spent with the old illustrious dead!
While by the taper's trembling light,
I seem those awful scenes to tread,
Where chiefs or legislators lie;
Whose triumphs move before my eye,
In arms and antique pomp arrayed;
While now I taste the Ionian song,
Now bend to Plato's god-like tongue,
Resounding through the olive shade.

Such are the delights of books on winter evenings. They introduce us to the fellowship of the great spirits of former times. Through them, we become familiar with the renowned of all ages, and are spectators of their deeds. Through them, we travel abroad, we sit in famed councils, we choose our own sources of pleasure!

Add to books, friends, and cheerful conversation, and we have the trio of winter evening's enjoyments.—*Salem Observer.*

The following paragraph appeared in the *Commercial* some time since, and it has taken a pretty extensive ramble among the papers of the Union. Every word of it is true:—

A gentleman of unimpeachable veracity, and who is cognisant of the fact, informs us that there are two families in Xenia, in this State, whose regard for the Sabbath runs to an extent amounting to fanaticism. Our informant assures us that they regularly stop their clocks at twelve on Saturday night, and do not start them again until Monday morning. In fact, allow nothing animate or inanimate about their homes to *work* on Sunday—except *pills*, and them only in extreme cases. This stopping the clocks looks like killing *time* for the sake of eternity.

We republish only to add, upon the authority of a respectable gentleman, that the *town clock* of that same Xenia is now stopped on Sundays! Our informant spent two weeks in Xenia, recently, and he assures us that the town clock was stopped on both the Sundays.—*Cincinnati paper.*

AN INTERESTING FACT.—Mr. Dyer, one of the publishers of the 'American Phonographic Journal,' in one of the numbers of that work, replying to the question often put to him—'Whether he ever reported a speech or an address *actually verbatim?*' replies, that he has so reported the speeches of many of the most distinguished speakers in the United States, and in Canada, but that very few speeches are published verbatim, being not suitable for publication until revised; and that the only TWO speeches of all that he had reported, which did not need such revision, were, one by the Governor-General of Canada, and the other by FREDERICK DOUGLASS!! Does a black man know anything?—*Christian Contributor.*

An article in the London Court Journal says a new summer bonnet has been adopted by the ladies of the Court as the greatest novelty of the season. It is called the Neapolitan Bonnet, and strange to say, it is the production of Brother Jonathan, over the water. Its weight is only two ounces, and its elasticity is such, that no bruises can derange its shape. But its greatest novelty consists in having an alabaster semi-transparency, which, by throwing a side light upon the features, gives them the indescribable softness and expression which the Italian ladies obtain by lighting up their rooms with lamps reflected through vases of oriental alabaster.

Fatal Occurrence.—The Mercantile Journal gives the particulars of a fatal occurrence which took place at Plymouth on Thursday. It seems that Samuel Davy Barnes, about 18 years of age, son of Mr. Isaac Barnes of Plymouth, was in the habit of gunning. On the day above mentioned, his father forbid his going out. Some altercation between the father and son ensued, during which the father got possession of the gun, was in the act of carrying the gun up stairs, when the son seized hold of it with both hands, and jammed it against his father's stomarch, holding him fast against a partition, and causing him to cry out with pain. The two were finally separated. Mr. Barnes had for a long time been afflicted with a severe rupture, and the injuries he received rendered the disease still worse. He lived until midnight on Friday, when he expired in great distress. At the last accounts, a coroner's jury were investigating the circumstances of the case.

The grand jury at Manchester, N. H., have found a bill against Dr. McNab and Gardiner Ingalls for the death of Sarah H. Furber. Dr. McNab not appearing, his bonds ($3000) were declared forfeited, but the forfeiture to be discharged if he appears at the next court. He is now sick. Ingalls pleaded *not guilty*, but his trial was postponed to the next term. It will be recollected that the body of the young women was found in the hospital in this city, having been sold by the doctor.

The Learned Slave.—Rev. H. W. Ellis, the learned slave, liberated by subscriptions in the Presbyterian Synod of Louisiana and Alabama, has commenced his labors in Africa with great zeal. He is studying the languages of two wild tribes, in order to be able to preach to them in their own tongue. He says that the Mandingoes claim him for their countryman, because his father was born in Africa. This tribe are Mahomedans, and some of their priests are intelligent, being capable of reading Hebrew when written in the Arabic character. He speaks in glowing terms of Liberia and its prospects.

Murder of Missionaries.—The London Church and State Gazette states that Dr. Bettleheim and his family have all been murdered at the capital of Loo Choo, where they were residing. Dr. Bettleheim, who went to Loo Choo under the auspices of the Bishop of London, was a native of Hungary, was originally of the Jewish persuasion, and was educated for the surgical profession, but afterwards joined the Church of England. He was a young man of much talent, and of no inconsiderable experience. His wife was a native of London, and it is said that they had two children. The disastrous fate which has fallen upon them is said to have visited the Romish missionaries also.

The Slave Trade is as brisk as ever, and some of the nautical men recently examined by the British committee on this subject, give the opinion that no amount of naval force will extirpate it. Some recommend that the captains of every slaver shall be hung at the yard arm. The trade is now carried on along a region of about eight hundred miles of the African coast; and Capt. Matson, after visiting portions of the coast, going seventy miles into the interior, states that the majority of the slaves exported were not captured in wars expressly undertaken for that purpose; that those wars very seldom or ever took place south of the equator, and that nearly one half the slaves were children or young persons sold by their parents. Out of 1683 slaves captured by him, 1033 were children, a very great majority of whom had been sold by their parents!—[Boston Post.

Abolition Excitement at Bloomington, Iowa.—A Slave belonging to a person named Hughes, residing in St. Louis, escaped tho other day and was traced to Bloomington, Iowa, where he had obtained employment as cook of the American House. His owner appealed to the courts and arrested him, whereupon, the landlord of the American, and a number of citizens, took part with the slave. Their efforts were stoutly resisted by Mr. Freeman, the master's agent, who succeeded in retaining the boy. While thus engaged, Mr. Freeman was arrested by a peace officer, and taken before Justice Cloud, to answer a charge of assault and battery upon the landlord. Upon this charge he was fined $20 and costs. After an investigation of his right to arrest the negro, in which it was proved that the negro was a runaway, and that Mr. F. was duly authorized to deliver him to his owner, the Justice discharged the boy, and decided against his being taken. This decision was hailed with applause, the negro warmly congratulated by many persons present, and to cap the climax, walked off arm in arm to the American House with a respectable physician, and was introduced and treated as a character of some distinction.

NORTHAMPTON WATER-CURE.

ELECTRICITY AND HYDROPATHY.

THE public are respectfully informed that since the philosophical deductions of the learned Dr. Means, of Emory College, Ga., and the scientific experiments of Mr. Hemmer, of England," have recently, and indubitably established the fact, that the conclusions at which the undersigned arrived by the sense of touch, in 1844, are in harmony with natural and physiological laws, to wit, that the human body in a healthy condition, is in a *positive electrical state*, and that the electrical emanations from the cuticular surface, indicate health, or the symptoms and character of disease—there is some reason to hope, that certain Physicians, ignorant of these principles or natural laws, a knowledge of which is essential to a safe and intelligent practice, of the healing art, will cease their vociferations against the fact, of the POSITIVE ELECTRICAL STATE of the HUMAN BODY, and will hesitate to dissuade those, whom they have failed to relieve of their complaints, from seeking *Nature's remedy* at the NORTHAMPTON WATER-CURE.

Sustained by the light of science, the undersigned may be permitted here to repeat his experience, that —in all cases where the wrist, stomach or lungs, are in the electro-negative condition, the patient is beyond the power of water to afford relief. On the other hand, when the parts of the body alluded to, are in the electro-positive state, (however disarranged:) there is ground to hope for a cure.

Had not the results of past years' practice, already convinced the public, of the safety, efficacy or *truthfulness* of the principles, by which the undersigned is governed, in detecting the symptoms and character of disease, and practising the cure, the recent scientific demonstration of their correctness, by Professor Means and Mr. Hemmer, could not fail to convince the most incredulous.

Gratefully appreciating the credit, so generously awarded for his success as a Hydropathic Practitioner, by a discerning public, and the gratitude evinced by those, whom he has had the pleasure to relieve of their complaints, the undersigned will assiduously endeavor to sustain that credit, and merit that gratitude, in the case of every invalid who may afford him an opportunity to effect a cure, by his *original* and *philosophical* method of practice.

The Northampton Water-Cure is pleasantly situated near Bensonville, on the west bank of Licking Water, or Mill River, about ¾ 1-2 miles from the centre of the town. It is conveniently arranged, with separate parlors, bathing and dressing rooms, for Ladies and Gentlemen, well ventilated and conveniently furnished lodging rooms, and a variety of baths, supplied with water, which, for abundance, purity, and adaptedness to water-cure purposes, is unsurpassed by that of any other establishment in this country. The scenery in this vicinity is picturesque and romantic. There are a variety of pleasant walks, sufficiently retired, to allow water-cure patients to appear as they should, plainly dressed, enjoying their rambles, without being exposed to public gaze or observation.

Among the complaints which are here successfully treated, are, Headache, or tendency of blood to the head, cold extremities, general and nervous debility, Bronchitis, Pulmonary Affections, Liver Complaint, Jaundice, acute and chronic inflammation of the bowels, Piles, Dyspepsia, nervous and spinal affections, Inflammatory and Chronic Rheumatism, Neuralgia, Sciatica, lame limbs, Paralysis, Fevers, Salt Rheum, Scrofulous and Erysipelas Humors.

All persons who visit this Establishment for a course of treatment, should furnish themselves with three comfortables, three woolen blankets, one or two linen, and three cotton sheets, two pillow cases, six or eight crash towels, some well-worn linen to cut for fomentation, an old cloak or mantle, an umbrella, and a pair of slippers.

TERMS.

For treatment and board, from $5,50 to $8,50 per week, payable weekly—washing extra. A patient who, from choice, or the character of his complaint, occupies a room alone on the third floor, will pay $8,00 per week—on the first and second floors, $8,50 per week. Patients requiring extra attention, or fire in their rooms, (except for swathing purposes,) will furnish their own nurses and fuel, or pay an extra price.

Terms for examination and advice, from $1,00 to $3,00. Post-paid letters, with one dollar enclosed, soliciting advice, will receive due attention. Correspondents should be particular in stating their last treatment and its effect.

DAVID RUGGLES.
NORTHAMPTON, April 1, 1848.

MERCHANTS, LOOK AT THIS!

A New Store to Let or Sell in North Ashburnham

SITUATED some three miles from the centre, a few rods from a new meeting-house, and in the vicinity of some twelve or fifteen saw-mills, and other water works of equal extent; two and a half miles from North Ashburnham depot on Cheshire railroad, in a growing place, on account of the railroad making sale of wood, lumber, bark, &c., there being much woodland in this vicinity. No store short of three miles. It is intended soon to have a post office in this place, which ought to be in this store. The buildings are new. A store has been kept in this place some three years. Rent low. For further particulars, inquire of JAMES FENNO, 41 Hanover street, Boston, Mr. TOLMAN, near Union extension depot, or ALVAN WARD, near the premises.

N. B. It is believed that a capital of two or three thousand dollars would be sufficient for a person, who would deal justly and fear not, to get a fair living in this place with the rest of us.

A. WARD.

Ashburnham, Nov. 15, 1848.

WM. J. REYNOLDS, & CO.

HAVE removed from No. 20 to No. 24 CORNHILL, and have on hand a large stock of all the SCHOOL BOOKS in general use, which together with a general assortment of STATIONARY and other articles in their line, they offer to booksellers and country merchants and others, who buy to sell again, at the lowest market prices.

JUST PUBLISHED,

'THE TIMBREL,' a new collection of sacred music, by B. F. Baker and I. B. Woodbury, for choirs, congregations and singing schools.

FEMALE MEDICAL INSTRUCTION.

A COURSE OF LECTURES TO FEMALES

ON the theory and practice of Midwifery, by responsible Physicians of approved professional standing, will commence in Boston, WEDNESDAY Nov. 1st, and continue three months. Tuition fee $25—in advance. Board in the city, $2 to $3 a week. For further information, address or apply to

SAMUEL GREGORY,
25 Cornhill.

MEDICATED INHALATION,

IN PULMONARY COMPLAINTS, BRONCHITIS ASTHMA, CHRONIC AFFECTIONS AND DIGESTIVE ORGANS.

DR. FROST

CAN BE CONSULTED BY PATIENTS AT HIS OFFICE,

No. 57 Cambridge Street, BOSTON,

WHERE he treats the above Complaints by a new and decided improved method, by which the Patient is principally released of the nauseating effects of continued taking of DRUGS, but receives his medicine by INHALATION to the parts affected, so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical remedy* to the disease, and leaving nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, age, habits of living, occupation, &c. Address POST PAID—advice gratis.

NOTE.—The most prevalent of all diseases inciden to our climate,—CONSUMPTION,—may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of ONE HUNDRED AND FIFTY THOUSAND die annually of Pulmonary Complaints. ☞ TAKE HEED, DELAYS ARE DANGEROUS. 1yos nov19

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DR. JONAS W. CHAPMAN,

OF unrivalled reputation as a THOMSONIAN PHYSICIAN in this city, may be consulted daily at his office, Temple street, second door from Cambridge street.

Dr. C. having been many years associated with Dr. Samuel Thomson, the discoverer and founder of the system of medical practice which bears his name, has had signal opportunities of perfecting himself in this important and popular science, and *is now attending physician* in many families in which Dr. Thomson introduced his principles and practice of medicine from twenty to forty years since.

During his long experience as a Physician, Dr. C. has been called to attend many cases which had baffled the skill of the most eminent physicians of the *Old School*, and numerous patients can be consulted on application at the office.

MIDWIFERY is peculiarly successful under this treatment, and the mother that has been treated under the old and the new systems, is always ready to give her testimony in favor of the new, and *against the old mineral practice.*

THE NEW MEDICAL ESTABLISHMENT

at the corner of Cambridge and Temple streets, is constantly supplied with all the vegetable remedies which are contained in *Thomson's Materia Medica.*

The ANTI-SCORBUTIC SYRUP, for scrofulous affections;

The RENOVATING PILLS, for nervousness, dizziness and costiveness; and

The VEGETABLE RESTORATIVE, for indigestion,

Are medicines that need but a single trial to establish their value.

Office, recollect, is at the
Corner of Cambridge and Temple streets.
Jan. 24 tf

HOME FOR REFORMERS.

THE subscriber has removed to that neat, convenient, and central boarding-house, No. 21-2 CENTRAL COURT, where he will be most happy to welcome some of the Friends of Reform, at reasonable charges. He wishes his house to be the central place in Boston, where the friends of Temperance, Peace, Purity, Freedom, the Prisoner, &c. may meet together, and enjoy a comfortable and quiet home.

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